

THE EXODUS FROM
HOUNDSDITCH

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THE EXODUS FROM HOUNDSDITCH



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THE EXODUS FROM HOUNDSDITCH

BY
WILLIAM BELL

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“ Oh, ye Colleges of Ancient Art, Modern Art, High Art! Oh, ye Priest Sanhedrims, ye Modern Colleges, Royal Academies, ye Greek Nightmares, and still worse Hebrew Nightmares, that press out the soul of poor England and poor Europe, when will you take flight, and let us have a little breath, think you? Exodus from Houndsditch, I believe, is the first beginning of such deliverance.”—(From Carlyle's *Journal*, 1848.)

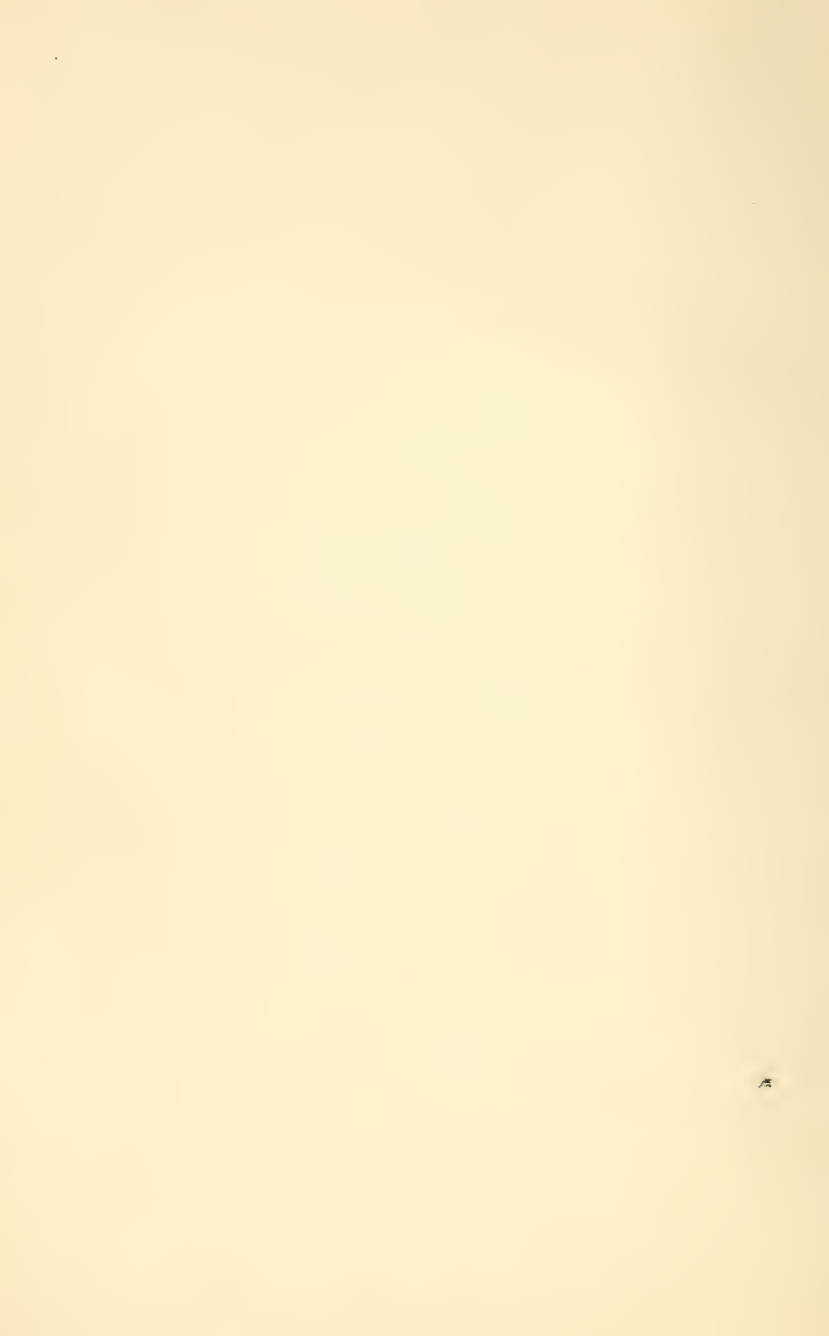
“ Matter itself—the outer world of matter—is either Nothing or else a product due to man's *mind*. To Mind, all questions, especially this question, come for ultimate decision, as in the universal highest and final Court of Appeal. I wish all this could be developed, universally set forth, and put on its true basis. Alas! I myself can do nothing with it, but perhaps others will.”—(From Carlyle's *Journal*, 13th November, 1869.)

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CHAPTER I

INTRODUCTION

Now that the orthodox "Christian" nations of Europe are engaged upon the most gigantic war ever known on this planet, the present might be considered an opportune time in which to enquire into the hidden sources of all warfare. The nations called civilised have always been in the habit of appealing to the God of Battles when international relationships had become too strained to be settled otherwise than by the use of physical force. It is common knowledge that the present advanced generation is the heir of some nineteen hundred years of professed Christianity. It is true that the best "intellects" of the churches and chapels have been unwearying in their studies in the Higher Criticism. It is unquestionable that the Archbishops and the Pope are in receipt of salaries that compare not unfavourably with the wages of the Carpenter of Nazareth, who unwittingly was the means of founding the huge black-leg-proof Trade Union that now masquerades in His name. Our statesmen and ambassadors have had at their disposal the history of all diplomacy since Jacob, and the writings of all political economists since Plato. Yet notwithstanding these unique advantages, the orgy of blood-letting in which the most highly civilised nations of the world

are now indulging has never been paralleled in all recorded history. There must, therefore, be something rotten in the state of savagery that now over-spreads Europe, since it is the nations that stand for the promotion of "universal brotherhood" whose "Christian" soldiers are now busy mutually killing each other, under the benedictions of the rival ecclesiastical defenders of the faith.

Several of our publicists have plumed themselves because they had the foresight to "prophesy" the war; but they have conveniently overlooked the fact that three days after Sedan, Marx prophesied that the inclusion of Alsace-Lorraine in the German Empire would lead to a Franco-Russian alliance and ultimately to a race-war. Even Carlyle over three-quarters of a century ago told the world it would go to "Gehenna and the Devil" if it did not soon call halt to its materialism. Indeed, to anyone understanding the fallacy embraced in the popular belief in the "science" of political economy, war anywhere on earth at any time would not come as a surprise. People generally look at the outward circumstances for the explanation of a particular event, seldom at the forces underlying it all. They hear of the Kaiser building a big navy and training the manhood of his empire to arms, and they immediately guess that his motive is war—like the man who sees shells and guesses eggs. They read of our own Government keeping up the accepted standard of building "keel for keel," or "two for one," as the current fashion may decree; and our leaders cant about readiness for war being the only sure means of preserving peace. Now if the truth lay

in such simple expedients as these, our governors would be the last to tell us so. But as it is their business to supply a narcotic to the public at the outbreak of a war to justify their own failure to settle the differences amicably, any little formula is made to serve as the Mother Parliament's soothing syrup that is doled out by the "inspired" Press and the "patriotic" pulpit at the opportune time.

It is the historical conception of so-called matter, which civilisation still accepts, that is at the bottom of this war, as of all wars that have ever taken place. Nurtured on the "law" of supply and demand, and the doctrine of the "survival of the fittest," as the recent generations of men have been, the present international upheaval is the only possible effect of such a material cause. Materialism cannot but lead to broken heads. It is the root of the tree of evil of which the series of diplomatic papers that have been published is merely the bud that eventually burst forth into flower as war—a flower of a blood-red colour, watered by the tears of humanity.

Even the ecclesiasts were as children in the dark when the game of war suddenly began: and "if the light within them be darkness, how great is the darkness." The pagan Greeks of old were honest enough to close their temples of Peace when the nation went to war, and kept them closed until peace was restored. Not so the modern representatives of what is euphemistically called Christianity. Far from having any religious objections to warfare from the Christian standpoint, the preaching fraternity as usual showed a united front in favour of the international slaughter.

As precedent is the line of least resistance in most affairs of men, being slaves to convention the priest-craft naturally followed in the wake of their illustrious antecedents. The Roman Catholic authorities had only to glance back to St. Bartholomew's Day, 1572, to find pontifical sanction for the righteousness of a "Christian" in winking at the sixth commandment when circumstances seem to require it.

The Protestants, on the other hand, did not require to go back so far in history to find justification for systematised murder, for the records of "The Killing Time" in Scotland during the seventeenth century pointed out the straight and narrow way of the true believer. Small wonder was it, therefore, that the parsons and the priests of the various brands of "Christianity" represented in the several belligerent countries at once plumped for bloodshed; declared "God" to be on their side; and began at once to pray to the Prince of Peace for victory. What can the "God" of orthodox "Christianity" be expected to do in such an extremity? Obviously He cannot answer the prayers of all the Allies and those of their enemies at the same time. The gravity of His situation would be intense, if the humour of it were not so apparent.

Intercessory prayers have been held regularly in church and chapel alike; but all to no purpose so far; for the great Panjandrum to whom they pray has made no response. Episcopacy and Nonconformity even buried their ancient bone of contention and held joint prayer-meetings everywhere; but this expedient has failed to bring peace. With all these strenuous efforts in the vocal-praying department of

our "Christianity," it is surely a most disrespectful act on the part of "God" to have allowed the war to continue one day beyond the "Special" Day of Intercession in January, 1915.

To one outside the orthodox pale it is gruesomely horrible to find educated men advocating "prayer" as a means of bringing the war to a satisfactory conclusion for their particular side. Is it not true that if they had only been praying in the right way *before* the war, it would never have taken place at all? Prayer by repetition of phrases never altered the course of any war, for all war is essentially a matter of physical force spending itself until the weaker succumbs. Bullets, bayonets, heavy artillery and the other instruments of brute force are the deciding factors in this war, as in all others: not wordy prayers. If prayers are so efficacious in war, why don't the praying-machines of the orthodox folds advocate that prayer-books should be shot at the enemy instead of shrapnel? If prayers were more effective than bullets to stop the silly business, there would not be a soldier left alive on either side to-morrow!

So the war still rages in spite of intercessory prayers; and the hellishness of the way in which it is being waged is a direct challenge to the orthodox "Christian" community. This heart-searching world-crisis has been the means of compelling many of the laity to question the "Christianity" of the nations involved in it. They fear that an outbreak of secularism may be the consequence of the disgust engendered by the horrors of "Christian" warfare. They are becoming alive to the fact that the grey-haired arguments

formerly found suitable for reconciling bloodshed with Christianity to meet the doubts of an easy-going public, will not avail much longer. A more substantial spiritual food will in future be demanded by the rudely awakened masses, who hitherto have been supplied with a stone when they asked for bread.

Previous wars have been carried on as mere side-shows in the incidence of government, and were on too small a scale to induce the majority to examine the compatibility of wholesale blood-spilling with the ethics of Christianity. In addition, the glamour reflected from the pages of a school-book prevents the patriotic citizen from examining too narrowly the rights and wrongs of historical warfare. Moreover, all good church-goers are familiar with the cheerful records of the many delightful little experiments in mutual bloodshed contained in the Old Testament, with its numerous references to the "vengeance" of the Lord. Hence, with Biblical authority as to the justice of war, they never questioned its necessity until the latest one came suddenly upon them, like a thief in the night.

Because the sun happens to "rise" the same size every morning, few people observe it particularly; but if he were to appear ten times the usual diameter one fine day, everybody would be talking about it and looking for an explanation and a photograph of the phenomenon in the halfpenny press next morning. In the same way, the average "Christian" is acquainted with the accounts of the comparatively hum-drum wars of the past, and few have doubted the consistency of war with the Christian teaching. But when "Armageddon," as it is fondly called, breaks out on

the world, it is so big as to cause the most prosaic worshipper to have misgivings on that point.

A novel feature of Armageddon is that the quarrelling "Christians" have got the assistance of the infidels, heathen, Turks and Jews in their midst, and from their several dependencies. Now, one of the Church Collects for Good Friday consists of an appeal to God to have mercy on all "Jews, Turks, infidels and heretics"—implying that their wickedness is great, but not past praying for. Our coloured allies, therefore, who are standing shoulder to shoulder with the white "Christians" in the trenches, have been gratuitously insulted from time to time by the self-complacent dignitaries of the church which teaches that the greatest virtue is charity. The "Christians" of the Church of England, in their colossal presumptuousness, have apparently no compunction in petitioning God once a year in case He should overlook the sin of certain of His own creatures whose only offence is that they are not members of the Episcopalian department of "Christianity." When, however, the church authorities decide that "our cause is just," they have nothing but benisons for "the brave sons of the empire" who are almost past praying for, but who nevertheless rally to the flag.

The above is one of the least of the many inconsistencies with which what is called Christianity is riddled to-day. Indeed, so worm-eaten is the ark of the church at the present moment, that it is fast becoming unseaworthy; and unless an early opportunity is taken to dry-dock the rickety old craft, she will be in danger of being sunk altogether by the carnage of Armageddon.

In writing of the "church," it must be clearly understood that I include all the so-called orthodox "Christian" denominations—Episcopalian, Romanist and Nonconformist of every persuasion. Often the only difference between certain sects lies in their methods of church-government, or in some little quibble as to the interpretation of "baptism," or some other religious rite having no bearing whatever on the principles taught by the great Nazarene. For Christianity is not to be considered merely as a code of doctrines or religious rites, but rather as a set of principles. But nevertheless one and all of the orthodox sects stand for Christianity according to the light that is in them. All are at least theoretical Christians, anxious to "go to heaven," whatever that phrase means to them; and each is desirous of showing the way to others who happen to be on the same pilgrimage but under another banner.

Whilst accepting the Principle of Life as taught and exemplified by the Founder of Christianity, I am of the opinion that the "Church" of to-day is entirely out of touch with the original message that Jesus the Christ taught to the world for all time. Therefore, in the following pages I shall distinguish between what I consider to be the true and the false by naming the latter Churchanity, though perhaps the word Church-inanity would convey the meaning better. What is usually described as Christianity and Christendom, I shall uniformly call Churchanity. The thesis of this book is to advance the spiritual interpretation, not merely of the Bible, but of the Universe, in opposition to the material concept of Churchanity.

CHAPTER II

SPIRIT VERSUS MATTER

FROUDE, in his discussion of Spinozism, very wisely states that "Every writer is at liberty to define his own terms." It will now be my endeavour to define wherein lies the difference between what I understand to be essential Christianity and what I call Church-anity. The chief distinction is that Christianity postulates the spiritual basis of the Universe, whilst Church-anity accepts the material interpretation, linked on to some vague spiritual jargon difficult to fathom. In other words, the teaching of Christianity is that the Universe is of spiritual substance only; but Church-anity maintains that it is of the dual nature of spirit and matter. With that premiss, I shall now compare the two systems of thought with a view to further explication.

Without attempting to follow through the centuries the atomic theory first enunciated by Leucippus in the fifth century B.C., I shall only remark that not more than twenty years ago the text-books on physics taught that "matter" was composed of molecules, which were in turn built up of atoms—an atom being the absolute unit of "matter," indivisible and almost inconceivable. Our present-day physicists now tell us that an atom is found to be composed of

still smaller particles, which have been named "electrons." Lately, however, our men of "science" have shown a tendency to express this elusive so-called matter in terms of "force." Force being something in the abstract rather than in the concrete—hence of a spiritual and not of a material origin, —it is but a step to assume that "matter" is therefore unreal in the absolute sense; and that Spirit is real, in fact, the only reality.

Mr. Balfour aptly summed up the situation in a neat phrase when he said that "matter" has not only been explained, but it has been explained away. Bergson tells us that "Life is not merely a chemical phenomenon of matter, but is the expression of Mind and can only thus be defined and explained." Like all natural philosophers, he stops short of saying that Mind is God, because God has no place in their theory of things. Nevertheless, Mind is God, or Spirit, Life, Principle, Truth; and, as the Apostle John puts it, God is Love. In thus defining Life as Principle, I am aware that Drummond wrote: "The word life still wanders through science without a definition," so far as the physicists are concerned.

Unfortunately, when the average churchaniteer thinks of "God," he almost invariably conjures up in his mental vision the personality of a somewhat glorified mortal man, perfect in physical beauty and form. This at the outset hampers his correct understanding of the fact that God is incorporeal and infinite. If he would substitute Principle, or Good, for "God," it would enable him ultimately to clear away his misconception as to the real meaning of the word.

It really matters not by what name men speak of the Principle that sustains the Universe, so long as they do not become confused about the meaning of the term. Some call this impersonal Principle by the name of Evolution, Nature, Divinity, Deity ; but only " the fool hath said in his heart, there is no God."

Let an atheist himself take the root of a daisy to the uttermost end of the earth, and plant it : he knows that, if it grows at all, it will be a daisy, and not a vegetable marrow nor a turnip. He knows that the cutting from a rose-bush transplanted from Tooting to Timbuctoo will invariably bring forth roses and not acorns nor dandelions. He knows that if he were pushed off a high scaffold he would fall downwards until the law of gravitation was satisfied ; and that never by any consideration whatsoever could he fall upwards. He knows that the sun " rises " in the east every morning, whether he observe it or not ; and that the day the sun does not " rise " in the east will be when the moon is blue the night before. Does not the fact that the operations of these few phenomena, taken at random, are unvarying, infinite, unchangeable in their sequence, give us justification for accepting the working hypothesis that there is law, or Principle, behind each one and all reality ?

By postulating a law, a law-maker is automatically determined ; and if some prefer to call this law-maker God, or Evolution, or Nature, or the Great First Cause, they all are accepting the belief in an underlying common denominator, or Principle, and agree to differ only as to the Name of it. But I can readily understand anyone refusing to believe in the existence

of "God" from the standpoint of Churchanity, because the theory and the practice of that belief in many respects are as wide asunder as the poles. Many are, therefore, only being honest with themselves in declining to be tarred with Churchanity's brush.

It is significant to find that the physical "scientists" have felt it necessary to change their grounds of belief from time to time. The very "matter" to which their definition, physical science, limits them, has now been discovered not to be "matter" at all, but Force—a further step in the right direction when it shall be understood that all is Spirit; or, as I have already observed, that Spirit is the only reality, and so-called matter unreal in the absolute sense.

When Spencer first began to sow his synthetic philosophy in the seed-field of nineteenth century thought, all the world wondered. Darwin's theory of natural selection had dispensed with the necessity of a God; or, as Butler—the great Butler, not the seventeenth century poet—put it, Darwin had "banished mind from the universe." Spencer boldly declared: "Matter, then, in its ultimate nature, is as absolutely incomprehensible as space and time. Frame what supposition we may, we find on tracing out their implications that they leave us nothing but a choice between opposite absurdities." Huxley defines matter as "the name of the unknown hypothetical cause of the states of our own consciousness"; which appears to imply that "matter" is the source of Intelligence. But Bergson, as I have already mentioned, declares that "Life is the expression of Mind," and not merely a chemical phenomenon of

matter. Hence, Huxley differs from Bergson in postulating that "matter" is the cause of consciousness, or intelligence.

The word "science," according to the standard dictionaries, means "exact knowledge," or "ascertained truth." But there cannot be any exact knowledge in a "science" whose doctors differ so in their theories, and whose exponents have to amend their definitions from decade to decade. Who shall say what these comparatively rapid changes of thought presage? They seem to indicate that all beliefs founded merely on human hypotheses must necessarily change from age to age—a striking proof that the Principle which sustains the universe, and is infinite and unchanging, is not yet revealed to the physical "scientists." Such important alterations in the theories of the "scientists" in regard to "matter" are healthy signs of the times, without a shadow of doubt. For they seem to point in the direction which will ultimately lead them to repudiate their belief in the historical conception of "matter" which Churchanity has held for centuries.

Materialistic philosophy which seeks for an explanation of life and intelligence in "matter," must sooner or later give place to an idealistic philosophy which will assign all causation to Mind. Since the higher cannot be formed of something inferior to itself, it is plain that Mind cannot be evolved from "matter." Thus the logical conclusion is that real Mind is the Infinite Mind that controls all perfect creation.

Too much stress is laid on the so-called mind of man—the human "intelligence" of his mortal body.

Belief in the "intellect," or the "will-power," of the human being cannot help anyone to a spiritual understanding of Life. Reliance on "brain-power" is an assumption that intelligence is rooted in "matter." If intellect resides in mortal man, *i.e.*, in "matter," then "matter" is the source of all intelligence. Now, a dead body has a brain, yet it cannot think; it has eyes, but they cannot see; and ears, though they cannot hear; hence there can be no intelligence in matter. If "matter" have intelligence and can feel at all, it must feel as long as it is "matter." But, speaking in the absolute sense, "matter" is dead: it has never been alive, except in mortal thought. Mind is the only intelligence; and to hold a belief that places Infinite Intelligence within finite "matter" is to assume that the greater may be confined within the less, which is an utter absurdity, even to human "intelligence."

"Matter," therefore, being dead and non-intelligent, all that can die is this wrong thinking on the part of mortals. False thought is the primary cause of all the human distress and misery in the world. For as Paul has truthfully said: "The mind of the flesh is death, but the mind of the spirit is life and peace." Shelley was verging on the truth when he declared that: "Man's suffering was due to an intellectual error, an incapacity to realise good."

Life being the expression of Mind, the universe, including man, is the embodiment of this Mind. Infinite Mind naturally expresses itself by spiritual means only, and man is thus the manifestation of the Infinite Mind, and is of spiritual origin absolutely.

In using the word " man " in this metaphysical sense, it must be understood that he is not to be confused with the so-called mortal man, who, through ignorance of his spiritual origin, is subject to all the evils arising from his belief in sin, sickness, death and the other errors of mortal thought. Principle could no more be made manifest through what is called matter, than light could be conveyed to mankind through the medium of darkness.

Churchanity professes to believe that God is an infinite and unchanging spirit, and that man is " created " in His image and likeness. It would surely follow, therefore, that man also is of spiritual origin. If the real God-created man is thus a reflection of Spirit, he can know no evil ; for the creation of an infinitely perfect Cause must of necessity be as perfect as that Cause. To assert that imperfection could be expressed in any degree by Infinite Perfection is to imply that infinite imperfection is made manifest in man ; and man would, therefore, be forever doomed to remain in this hopeless condition. The only logical escape from such a belief is pessimism ; but a living pessimist is a walking inconsistency so long as revolvers exist ; and a dead pessimist is out of the reckoning. Another solution will, therefore, have to be found if man refuses to recognise in himself the embodiment of infinite imperfection.

History is a record of the constant struggle of man in his attempt to eliminate evil as a factor in his temporal affairs. Varying results have been obtained in different ages ; but as evil seems to be as rampant as ever in the world, it is but reasonable to assume

that wrong methods have been employed in trying to overcome or to destroy it. It seems to me that the wrong methods hitherto pursued are attributable to the fact that the distinction between what is real and what is unreal is not sufficiently well understood. Indeed, the failure to distinguish the real from the unreal is the primary cause of all evil, which is a belief in human consciousness in a power besides the Principle that is Good. I do not deny that this belief has enormous influence in the affairs of men ; but I do deny that it has any reality in the realm of eternal Principle, because evil is subject to destruction. Mere denial of its reality will not, of course, destroy evil ; but an acknowledgment of its absolute unreality will prepare the way to an understanding of the spiritual means whereby it may be overcome. I accept evil as being *phenomenon*, that is, the appearance of a thing to mortal consciousness, and not *noumenon*, or substance as it is in truth.

The evidence of evil is but an indication of belief in the absence of Good, just as darkness is but the absence of light. It is only by correctly understanding the omnipresence of Good, the Principle, which Jesus came to explain, that man may realise his true spiritual origin. The works of the great Nazarene were not demonstrated for the purpose of proving to the world that God is God, but rather in proof of the eternal truth that God is Good. Did He Himself not declare : " None is good save one, even God " ? It was Plato who brought the idea of God into philosophy, but his God was good, not *The Good*, the Principle, in the sense in which I now employ it.

Goodness cannot be felt with the hands, nor seen with the eye. It cannot be heard; neither can it be tasted nor smelt. Yet this abstract quality, this intangible principle, is acknowledged to be the very essence of real manhood—is, indeed, the manifestation of God on earth. So far from man being merely a fortuitous concourse of atoms of flesh and blood, muscle and bone, weighing so many stones avoirdupois, and measuring so many inches in height, the real man is not to be measured and weighed with the foot-rule and scales of ordinary human standard. His spiritual stature can only be gauged by his power to demonstrate the Principle that underlies all life; the depth of his understanding can only be plumbed according as he reflects the eternal Mind. For as Shakspeare says in one of those flashes of inspiration from the Intelligence that giveth men understanding:

“ We are such stuff
As dreams are made of, and our little life
Is rounded with a sleep.”

Now, while Churchanity theoretically accepts that “ God ” is the source of all good, it employs manifold arguments to saddle the onus of evil also on “ God.” If “ God ” is the “ creator ” of all,—and according to Churchanity’s text-book, he pronounced his handiwork to be “ good,”—then it follows that all is Good: hence Good is the only reality of God’s creation. But Churchanity postulates that “ God ” also “ sends ” evil, and as He is the “ creator,” therefore He must have “ created ” evil as well as good: consequently evil must also be real. If evil is real, the inference is that it must be indestructible, because reality

cannot be destroyed ; and it thus seems futile that Churchanity should keep on endeavouring to destroy something that is apparently imperishable. To take for granted that the evils of sin and disease are from God, and therefore real, is to assume that neither can be permanently overcome. Hence it would be a sheer waste of time to attempt to destroy them, besides being an impertinent interference with the plans of the " Creator."

But to accept a belief that God knows evil is to imply that God is evil. Thus the argument confutes itself and falls to the ground completely ; for it results in the formula that God is Good and God is Evil. To assert that God knows evil presupposes that He " created " it : and he could not destroy it without committing an injury to Himself. Evil certainly could not be destroyed by anyone else, since He, the " Creator," is omnipotent. Either He is all-powerful, or He is not. If He is not omnipotent, then we cannot ever know the moment He might fail us ; and there would be no encouragement any longer to depend on His vagarious " will."

Nevertheless, Principle is omnipotent, omnipresent and eternal ; and the Law of Good is forever operative, despite any beliefs to the contrary held by wrong-thinking Churchanity. This Law was in existence long before the days of the Founder of Christianity. It was when the world " began," and is to-day as infallible as of old. . . .

Good is, therefore, the only absolute reality ; and so-called evil is unreal in the fundamental meaning of the term. Of course, the devout Churchaniteer will

chuckle with contemptuous derision at the thought of evil being pronounced to be unreal ; for the difference between the relative and the absolute meaning of a definition is not within his province. He can only think of things like bricks and mill-chimneys and ingots of steel as being " real " ; and of ghosts and fairies and mermaids as being " unreal." He sees the evils of drunkenness, prostitution, lunacy, disease and sickness of all kinds surrounding him ; and he unhesitatingly takes them to be very " real " indeed. Then he points to these evidences of evil, and says triumphantly that as " God " is the " Creator " of everything, He *must* have " created " them : therefore, they are " real " to him because he *sees* them. I do not deny that they are relatively real to his mortal sense, but in the absolute sense they are all unreal because of their being the opposite of Good, and therefore destructible. But it is the old story of " seeing is believing." The doubting Thomases in all ages will only believe the evidence of their senses, oblivious of the fact that their human senses tell them lies every day. What ! then we are not to believe in what the five physical senses tell us ? No, emphatically no.

For instance, take the sense of sight in which St. Thomas put such implicit trust. To the mortal sense of sight, the sun appears to " rise " in the East, to attain the zenith at noon, and to " set " in the West every day. Our eyes, therefore, tell us the lie that it is the sun that moves. But our knowledge of mathematics and astronomy enables us to understand that it is the earth which moves and not the sun ; and this understanding allows us to correct the false

thought arising from a belief in the evidence of our sense of sight only.

Again, if the image of the moon be seen reflected on the agitated waters of the sea, to the sight only it appears that the moon also is upset and agitated. But on looking away from the water to the firmament itself, the moon is found to be calm and serene, as it always is; though we know without looking at the moon that it is not agitated. Now to believe what the eye tells us about the reflection of the moon would be to accept a lie, but the understanding of the truth about the optical illusion denies it at once. In the same way, when anyone is disturbed by material conditions, or thoughts, and *sees* that evil surrounds him daily, he is apt to believe that evil is, therefore, real, and that good is not to be found anywhere. But the understanding of the unreality of evil will enable him to realise that the evil he sees in the sea of life is not the true reflection of Good, but only the result of some discordant mortal condition of thought. He must look away from earth to the realms of Mind in order to recognise that Good is always the same, eternal and unchangeable as of old, and for aye.

This definition of the distinction between what is real and what is unreal must not be taken to include the denial of the existence of the material world to which the mortal senses bear witness: a conclusion which those of an unphilosophical apprehension will be apt to postulate. But it does deny the philosophical hypothesis which implies the absolute reality of the material universe, apart altogether from the belief of mortal mind in its relative reality.

CHAPTER III

THE HEALING PRINCIPLE

A CANDID enquiry into the relation between the teaching of Jesus and what is called Christianity to-day will reveal, to those guided by the great law of impartiality, a contrast perhaps unequalled in the history of religions. The distinguishing characteristic in Jesus's teaching lies in its potency to minister to the body as well as to the so-called mind of man. When the Nazarene lived on earth, we are told: "There came unto Him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at His feet, and He healed them" (Matt. xv. 30). In sending forth His twelve chosen disciples, He commanded them to: "Heal the sick, raise the dead, cleanse the lepers, cast out devils" (Matt. x. 7, 8); and Luke tells us they "Went throughout the villages, preaching the gospel and healing everywhere" (Luke ix. 6).

Later we read that Jesus sent out other seventy, and instructed them that into whatsoever city they went they were to "Heal the sick that are therein" (Luke x. 9), if these desired healing. The seventy appear to have been as successful as the twelve apostles in their healing work, for it is recorded that the seventy returned again with joy, saying: "Lord, even the

devils are subject unto us in Thy name " (Luke x. 17). As a token to distinguish all true believers, that is, all true Christians, the great Nazarene declared: " These signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick and they shall recover " (Mark xvi. 17, 18).

Confirmation of the practicability of Jesus's teaching is contained in the scriptures of the New Testament. Jesus Himself healed the fever of Peter's wife's mother (Matt. viii. 14, 15); the violent insanity of two men of the Gergesenes (Matt. viii. 28-32); the case of a dumb man (Matt. ix. 32, 33); another both blind and dumb (Matt. xii. 22); the epileptic who had oft-times fallen into the fire and of into the water (Matt. xvii. 14-18); the two blind men outside the walls of Jericho (Matt. xx. 30-34); the man of Capernaum suffering from paralysis (Mark ii. 3-12); the woman who had been afflicted with hæmorrhage for twelve years, and " had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse " (Mark v. 25-29); the man having a withered, or atrophied, hand (Mark iii. 1-5); one who was deaf and had an impediment in his speech (Mark vii. 32-35); the blind man of Bethsaida (Mark viii. 22-25); the blind beggar Bartimæus (Mark xi. 46-52); the deformity of the woman who was " bowed together " (Luke xiii. 11-13); the man having dropsy (Luke xiv. 2-4); and the ten men who were lepers (Luke xviii. 12-14).

The gospels also record the work of the Great Physician in raising the dead—the only son of the widow of Nain (Luke vii. 11-15); Jairus's twelve-year-old daughter (Luke viii. 41-56); and the notable case of Lazarus, after he had lain in the grave for four days already (Luke xi. 1-44). Jesus's understanding of the Principle of Life was so thorough; His demonstration of the power of the Spirit over so-called matter was so complete, that He was able to heal the centurion's servant of paralysis (Matt. viii. 5-13); and the nobleman's son at Capernaum, of fever—"he was at the point of death"—(John iv. 46-53); without being personally present with either of them.

Equal success attended the efforts of the disciples to demonstrate the truth over the ills to which the flesh is said to be heir. So well did they comprehend the omnipotence of the Principle, which the Way-Shower taught them how to demonstrate, that it is written: "Many wonders and signs were done by the apostles" (Acts ii. 43). Peter's understanding of the supremacy of the Spirit enabled him to heal instantly the congenital cripple, "above forty years old," who had never been able to walk a step in his life, and who was daily borne to the Gate Beautiful of the Temple to ask alms of them that entered therein (Acts iii. 2-8). Peter also healed the multitude out of the cities round about Jerusalem (Acts v. 15, 16); at Lydda, he restored Æneas who had been bedridden for eight years suffering from paralysis (Acts ix. 33-34); and at Joppa he raised from the dead, Tabitha (or Dorcas), whose body had been laid out in the upper chamber ready for burial (Acts ix. 36-41).

At Lystra, Paul, who had not had the advantage of Jesus's personal teaching, healed the cripple who had never known what it was to walk. In obedience to the declaration of the truth by the Apostle, this man leaped upon his feet and walked instantly: to the amazement of the people, who were led to exclaim in their wonder that the gods had come down to earth in the likeness of men (Acts xiv. 8-11). It is further related that, when at Ephesus, Paul healed various maladies, including insanity, though not actually present in person with the sufferers—thus proving the absolute spiritual nature of Jesus's teaching in regard to the healing of disease (Acts xix. 12). There is also the case of the young man, Eutychus, who fell down from the third loft and was taken up dead; but Paul restored him to life (Acts xx. 9, 10). The completeness of this apostle's understanding of Jesus's teaching is also well illustrated in the story of his gathering the bundle of sticks in the island of Melita, when a viper came out and fastened on his hand, and he shook off the beast and felt no harm; and there was not even any evidence of swelling where the viper had bitten him (Acts xxviii. 3-6). This narrative is followed by the account of the healing of the father of Publius, the chief man of the island, who was suffering from fever and hæmorrhage, which Paul removed instantly (Acts xxviii. 8-9).

It is also specifically chronicled that Philip, who, like Paul, was not one of the disciples personally taught by Jesus, healed many cases of insanity, paralysis and lameness, in the city of Samaria (Acts viii. 6-7).

A common assumption is that the so-called miracles

were only possible of performance by Jesus, and His disciples, and the seventy—in short, that only Christians were possessed of this power to work wonders. This is not so; for long before Jesus ever trod the earth there lived men who understood the Principle of Life to the point of demonstrating their power to heal disease and to raise the dead. The Old Testament contains, amongst others, the account of the restoration to life, by Elijah, of the son of the widow of Zarephath (1 Kings xvii. 17-24); of the raising from the dead, by Elisha, of the wealthy Shunammite's child (2 Kings iv. 18-37); and of his healing the leprosy of Naaman, the captain of the host of the King of Syria—whose "flesh came again like unto the flesh of a little child and he was clean" (2 Kings v. 1-14).

These remarkable instances of "miracles" having taken place many centuries prior to the advent of the Founder of Christianity are distinct proof that the great law, which He came to fulfil and not to destroy, had been in existence long before His coming. In truth, He came to show the way to mankind and to explain the spiritual substance of so-called matter, so that man thenceforth might be enabled to apply the Principle of Life to the problems of his every-day existence.

The word "miracle" is a ready stumbling-block to the average student of the Scriptures. A "miracle" is commonly assumed to be an act due to the suspension of the "natural law" of the universe by some mysterious supernatural agency, usually attributed to "God." But the correct equivalent of the word "miracle" in

the original Greek text is "sign," or "symbol"; and in many places these words are actually employed in the English translation of the New Testament. In the light of this interpretation, it will be clear that the so-called miracles are simply the "signs following them" who are able to demonstrate the healing principle which has been in existence since the "beginning," but was explained and demonstrated for all time by the Carpenter of Nazareth.

There can be no feasible evasion, no conclusive explaining away, of the historical references to the healing of disease and the raising of the dead—no matter howsoever essential it may be for the priesthood of Churchanity to excuse itself for not being able to perform "miracles," as did the Christians of yore. It might be assumed that the orthodox "Christians" of the modern world must necessarily acknowledge the teaching of the Founder of Christianity, and, therefore, that they accept without reservation Jesus's own words in reference to healing. Jesus did not believe that the power to heal disease and to raise the dead was attributable to any peculiar gift resident in Himself alone; for He distinctly told His disciples: "The words that I say unto you I speak not from myself: but the Father in me doeth His works." This clearly means that His understanding of the Principle of the cosmos (the Father), His recognition of the spiritual reality of all, enabled Him to declare the truth regarding the real man's fundamental perfection. In support of this affirmation, Jesus used the following words on another occasion to His followers: "Ye therefore shall be perfect, as your

heavenly Father is perfect": a declaration which conveys the idea that the real man is as perfect as the Principle (the heavenly Father) whence he originates. It was the Nazarene's mission on earth to be the Way-Shower to this world-old fact; and that His disciples comprehended His teaching is evidenced by the results they obtained in their healing work.

Indeed, far from believing His own demonstrations of the healing Truth to be the sum and substance of the practical understanding of Principle, He actually expected *greater* things from His followers in subsequent ages—from those who recognise the spiritual Law of Life, which He held to be supreme. For on one occasion He spoke the momentous words: "He that believeth on me, the works that I do shall He do also; and greater works than these shall he do." Human "intelligence" can hardly conceive a "greater" work, either spiritual or material, than the raising of the dead; yet Jesus, the first Christian, states definitely that more than that shall be possible to him who understands the truth that is the mainspring of his teaching—the Principle of Life that is eternal. There can be no equivocation as to the meaning of His words. He does not say that this power is to be limited to His personal disciples, nor to the seventy; but distinctly and emphatically His words are deliberately applied to him "that believeth" in all generations: to those who understand that Mind is the only intelligence; and that to the spiritual man, the real "creation" of Mind, all things are possible. In proof of the assumption that the healing power was not to

be confined to Jesus's personal students, I have already mentioned the works of Paul and of Philip ; and also of Elijah and Elisha, both of whom lived long anterior to the advent of Jesus.

Many of the early Church Fathers expressly mention in their writings that the healing of the sick and the raising of the dead, by the spiritual understanding of the Law of Life, were practised in the Christian church for some two hundred years of the present era. Amongst those who record instances of this fact, or who discuss and refer to it, are Justin Martyr, Irenæus, St. Ambrose, St. Jerome, St. Cyprian, bishop of Carthage, and the great church-writer, Origen. The latter authority lived just subsequent to the time when the understanding of the power to heal was lost by the early Christians. Origen tells us in unmistakable language his belief in the practicability of Jesus's doctrines, for he writes thus : " Anyone who examines the subject will see that Jesus attempted and successfully accomplished works beyond the reach of human power. For although from the very beginning all things opposed the spread of His doctrine in the world . . . yet it proved victorious as being the word of God, the nature of which is such that it cannot be hindered ; and becoming more powerful than all such adversaries it made itself master of the whole of Greece " (*The Writings of Origen*, Vol. II., p. 425). This learned chronicler was fully conscious of the fact that the healing faculty is " beyond the reach of *human power* " ; and that it is only man's understanding of the omnipotence of Infinite Intelligence which qualifies him to accomplish the healing work.

Perhaps the sceptic may urge that the Early Fathers of the Church are not the least prejudiced witnesses that might be found to give evidence on this important point; presuming that he does not already accept the scriptural accounts of Christian and apostolic healing. Let me, therefore, quote the corroborative testimony of the *Advocatus Diaboli*, the great historian of the Roman Empire, Gibbon, who writes: "The miraculous cure of diseases of the most inveterate or even preternatural kind can no longer occasion any surprise, when we recollect that in the days of Irenæus, about the end of the second century, the resurrection of the dead was very far from being esteemed an uncommon event" (*The Decline and Fall of the Roman Empire*, Vol. I., Ch. 15). While it must be granted that this notorious agnostic had much stronger justification for disbelieving the early accounts of Christian healing than have the modern adherents of Churchanity, one cannot but admire the triumph of the historian's love of truth over the heresiarch's tendency to prejudice. The honesty of this heterodox chronicler provides a striking background to the anomaly presented to-day by the ecclesiastical brigade which preaches "orthodox Christianity" to the suffering multitudes, but is incapable of ministering to their diseased bodies, in spite of their great Exemplar's command.

When one surveys the vast ocean of diseased humanity on every hand, he is obliged to acknowledge the incompetence of Churchanity to cope with it. A return to primordial Christianity is the only known instrument for stemming the tide of human distress,

inasmuch as the loquacious inanities of orthodoxy have been proved utterly futile in this direction. Must the doctrines of Christianity be forever reduced to an arid etymological basis—defined and dissected by fallible human logic? For Christianity consists not of theological dissertations on the literal meanings of Biblical passages; but it does consist of demonstrating the truth of the principle that is inseparable from Jesus's teaching. The quintessence of the Christian teaching lies in the fact that a diseased mortal body is inharmonious with the belief in the perfect spiritual man, who is the reflection of the Author of Good. Churchanity is under the colossal illusion that Infinite Intelligence causes man to suffer through his material finite body. The only way out of the theological fog is not by seeking a material explanation of spiritual things, but by finding out the spiritual truth of so-called material things.

It is frequently urged, as an excuse for Churchanity's inability to heal, that the "miracles" can easily be "explained" by turning the powerful searchlight of modern physical "science" upon them. But until modern "scientists" arrive at a decision as to what they really mean when they speak of "matter," it will be just as futile to look for any satisfactory "explanation" of the "miracles" from them, as to look for a reasonable interpretation of Christianity from Churchanity.

CHAPTER IV

THE BELIEF IN MATTER

THE religious arrogance of England's great "moralist," Dr. Johnson, led him to sneer at Bishop Berkeley's daring hypothesis of the non-existence of material objects in nature otherwise than in the mind of the observer. But an intimate knowledge of "morals" will never condone for the glaring error of judgment the rabid Churchman made. Perhaps the ponderous compulency of the good Doctor would scarcely have been analogous with a professed acceptance of the theory of the unreality of matter. Probably aldermanic proportions in an individual will continue to seem incompatible with the holding of such a belief in any age.

To-day, the attitude of the genial lexicographer is that taken up by the rank and file of Churchanity in regard to that momentous milestone in the history of human thought. Not being conversant with the multifarious and conflicting theories of the physical "scientists," who deny the existence of "matter" except as "force," the Churchaniteer still believes in the evidence of his senses. He "proves" his faith in the reality of "matter" by the simple device, like Johnson, of kicking the nearest stone, whose tangibility is beyond question. Though he may never in his life

have read one page of natural philosophy, yet he will maintain his belief in the reality of "matter" in the face of all reason. He is willing to accept the declarations of his doctors of divinity, with the meekness of a sheep; and with that dutiful submission which is enjoined by Churchanity. He subjects himself with the servility of a slave to the decrees of his doctors of medicine; and to the extremities recommended by his autocrats of the lancet. But he is not aware that he is disputing the findings of his doctors of natural philosophy when he asserts his belief in the reality of "matter," on the strength of a paving-stone being kickable.

Perhaps it is excusable that the Churchaniteering lay-man should "believe," without even a murmur of doubt, the promulgations of the clerical profession, because he comes into personal contact with it at least once a week. Sermons are specially concocted to promote the continuance in his bosom of the religious "fear of God" and of His "vengeance" on all transgressors of His laws. It is likewise understandable that the Churchaniteer should continue his allegiance to the painstaking doctors of medicine, who have alleviated the disorders of his body more or less since he was first cradled. But having no personal intercourse with the professors of philosophy, who dwell in the cloistered seclusion of the colleges and universities, he has no difficulty at all in ignoring the conclusions arrived at by them, whose thoughts are said always to be hobnobbing with the stars and the eternities.

Thus it comes about that the very men, from whom the Churchaniteer might learn something to his own

physical advantage, are those in whom he least trusts. To assume that he would gain by a knowledge of the conclusion of the physicists that "matter" is force, seems only logical; because it would be another step towards the understanding of the fact that the only reality is Spirit.

Were the paid Churchaniteers worth their salt, not to mention their stipends, they would have observed that there are two distinct accounts of the "creation" in the book of Genesis, but with totally different meanings. While I do not, of course, accept the literal account of the "creation" as recorded in the Old Testament, it is, nevertheless, of interest to know that two descriptions do exist almost side by side. In the first chapter of Genesis is related the spiritual basis of the Universe, which the First Cause declared to be "good." There is no reference to his having "created" evil at some subsequent period, hence it may be assumed that Good is the only reality "created" in the Mind of "God." Man was "created" in the "image of God"; and as God is Spirit, therefore the real man must also be of spiritual substance, and evil has thus no place in absolute reality.

Now, in the following chapter of Genesis another and different account is given of the "creation" of man. The actual words run: "But there went up a mist from the earth and watered the whole face of the ground. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." It is this second narrative which Churchanity "believes," for definite reference is there made to the formation

of man out of "matter"—"the dust of the ground." But it will be noted that in this case it is the "Lord God" who "forms" man—a distinction that makes an important difference. In the first chapter it is God, the Principle of Good, who is made responsible for the "creation" of man in His own spiritual image. A bald statement like that leaves no loophole of escape to "explain" the existence of evil in the scheme of things; so the worthy chroniclers followed on with the other story of the "creation" which is more explicable to the multitude. They were honest enough not to push the responsibility of the "creation" of "matter" upon "God"; and they tell us, therefore, in charming allegorical language, that the mists of materialism covered the earth, and the "Lord God" then "formed" man of the "dust of the ground." Thus the "Lord God" of the ancient Hebrews, Jehovah, got his first footing in the pages of history—the "Lord God" of "wrath" who wreaks his "vengeance" upon the Churchaniteers in every age. Undoubtedly it is a pretty tale, admirably suited for the ears of babes and sucklings, but not at all adapted for the developed understanding of men and women.

Nevertheless, it is this materialist interpretation of the story of the "creation" which the Churchaniteers are always taught to "believe"; and to-day the vast majority of them are unaware of the existence in the Bible of the two different versions of that event. It has come as a boon and a blessing to the Salariat of Churchanity that the Scriptures do contain an account of the "creation" which happens to fit in with their own materialist conception of the Universe. When-

ever they are in the happy position of being able to refer the over-inquisitive Churchaniteer to the "inspired" volume itself for an authoritative statement as to the material essence of all things, it suits their purpose admirably. At the worst, they can always play off one narrative, or one text, against another that contradicts it. Thus the game of Biblical chess goes on—the professional theologians attempting to checkmate each move the thinking Churchaniteer endeavours to make on his own account.

Paul mentions that at Athens he saw the altar dedicated by the Greeks "*To the Unknown God.*" To-day the God of whom the Christ spoke is still unknown to the Churchaniteers, though they are sublimely unconscious of the circumstance. They are brought up to "believe" in the old Hebrew "God of wrath," who "visits iniquities" upon them, and is a "jealous" God of "vengeance." Even Habakkuk, who flourished six hundred years before the Christ, had more understanding of God, the Principle of Good, than have the modern Churchaniteers who consider themselves to be "Christians"; for that prophet wrote of God: "Thou art of purer eyes than to behold evil, and canst not look upon iniquity." But the "God" of Churchanity actually "visits iniquities" upon His wayward children, and even "sends" evil for their good!

If the Churchaniteers prefer to worship a "God" of this uncertain combination, it would be presumptuous of anyone to object. But when they claim Him as the Good which Jesus came to explain—the God of Love—then such preposterous misappropriation must

be emphatically denied them. To postulate a "God," who is the cause of both good and evil, is a contradiction in terms. How can foul as well as clear water come forth from the same Divine source? By what process of thought can a man "believe" in a "God of wrath"? The assumption that a divinity is capable of wrath places on "God" the attributes of an ordinary human being, which reduces the "divine" idea to an absurdity. It attempts to bring God down to the level of mortal man, while religion is said to be an effort in the reverse direction.

Divinity is certainly an abstract thing: it is the Supreme Being, the Intelligence, the Principle, the Good that is eternal, and, therefore, cannot change from Good to wrath like a mortal man. But such is the thorough-going inconsistency of thought of the Church-aniteer that he presumes to recognise the "hand of God" in every calamity that befalls him. The fact that Jesus did His utmost to explode the ancient superstition of the Jews about the "God of wrath," and to put in its place the truth about the Principle of Good, is not yet apprehended by the multitude. The doctrine of "eye for eye, tooth for tooth" is a more attractive "belief" to the pugnacious Church-aniteers, as it brings their indignant and "jealous God" more on a level with themselves. They do not want a "God" who would deny them the use of the "law" of retaliation; or who would be so very much their superior that He could not flash into death-dealing "wrath" when circumstances permitted it. It is of no consequence that in thousands of "Christian" homes the framed text: "God is Love," is hung in a

conspicuous position on the walls. The thing that does matter is that their " God of Love " is also capable of wrath ; and if anyone is foolhardy enough to venture to point out that " wrath " is incompatible with a God of Love, he will soon find that such an argument is dismissed with some show of wrath. The Churchaniteer will fight tooth and claw for his " belief " in a " God of wrath " ; and he will not be readily deprived of the pleasure he derives from acknowledging a " divinity " who " punishes " him when it is " His will " so to do.

Thus the ancient Hebrew " God of wrath " takes precedence of the God of Love, whose better way the first Christian sought to show. Thus these worthy people calling themselves " Christians " do not accept the very rudiments of the Christian teaching. Thus Churchanity continues to deny the Christ daily, instead of the thrice only of Peter, when it sets aside His gospel of Love for the Hebrew gospel of wrath. It is not surprising, therefore, to the student of religions, that Churchanity now finds itself wallowing in a morass of doubt and despair and disease.

Not only has Churchanity lost the power of spiritual healing, but the priestcraft has calmly invented plausible excuses to meet any awkward questions that might be asked by troubled adherents in the orthodox folds. Necessity is undoubtedly the forcing-ground of invention : hence it was to be expected that the officials of the great Churchaniteering combine would set about discovering new arguments for explaining away their inability to employ the healing power of Jesus's applied Christianity. They first of

all declared the "miracles" to be "supernatural" operations performed by "God" who could, at will, suspend the "natural" laws of the Universe. This may be a convenient reply to give to superstitious enquirers, but it will not bear the analysis of an unbiassed student of the truth. Nevertheless, it is the only safe answer that could possibly be given by men who are themselves ignorant of the healing truth of Christianity.

To postulate the co-existence of two sets of laws in the universe illustrates the utter confusion into which the human "intelligence" is liable to fall—perhaps it might be nearer the truth to say, into which human duplicity will sink under the instinct of self-preservation. There is only one Principle behind the cosmos: one Mind, one Intelligence. To assert that there is a natural "law" applicable only to so-called material things, and that this "law" is capable of being set aside in favour of a supernatural "law," is to shatter in fragments the Christian teaching which Churchanity professes to accept. Jesus taught that He came to "fulfil the law": not two laws, nor many laws, but *The Law*. His understanding of the Law of Life enabled Him to prove the singleness of Principle.

Certain stewards of Churchanity allege that "miracles" are only possible of performance by persons in peculiar unison with "God." Such contention is simply an unqualified admission that, while at one time in the history of Christianity it was practicable to heal the sick without material aid, that function is now entirely outside the scope of

Churchanity. The black-coated Atlantes who bolster up orthodoxy to-day can only attempt to preach the gospel, which is by far the easier half of the command of the Christ.

It is also frequently advanced by apologists for the short-comings of Churchanity that Jesus was enabled to heal the sick and to raise the dead *because* He was the "Son of God." Now, whatever mysterious interpretation the Churchaniteer may place upon that particular definition of Jesus, he has certainly not discovered that every man is the Son of God, that is, the embodiment of Principle. The apostle John declared to his listeners: "Now are we the sons of God, and it doth not yet appear what we shall be." In the face of the Apostle's teaching, therefore, it ill becomes a plain Churchaniteer to deny that all men are the "sons of God." Moreover, to assert that Jesus was able to perform the "miracles" because He was the "Son of God," is to imply that the disciples, and the seventy, and Paul, and Philip, and the others who healed the sick and raised the dead, were not "sons of God"; and that Jesus was the only Son. But if "sonship of God" is the sole criterion of the miracle-worker, then all those of whom it is recorded that they obtained the "signs following" their understanding of the Principle of Life, must undoubtedly also have been "sons of God." Jesus Himself, therefore, could not even be the eldest son, for Elijah, and the others who lived prior to the first Christian, performed "miracles"; and they consequently proved their sonship absolute in this way. If the healing power had been delegated to Jesus alone, He could not have

given the command to His followers in every age : Heal the sick, raise the dead. But the ability of His disciples and others to do so, proved that the sons of men were able to demonstrate the Truth of Being, and thus to fulfil the Master's command. Unlettered fishermen and tent-makers, who knew naught of the theological colleges and the divinity halls, successfully proved their understanding of the power to heal, without material aid, the diseases of those desirous of wholeness.

It is matter of history that much hatred has been engendered by the professed followers of the Gospel of Love in their frequent schisms concerning the "divinity" of Jesus—His virgin birth, the meanings attached to the names Father, Son and Holy Ghost, transubstantiation, and the other stock-in-trade of the theological wranglers who rule the several watertight compartments into which the ark of Churchanity is now divided. Such miserable bickerings are apparently necessary to those ecclesiasts who believe that dogmatical gymnastics and exercises in textual hair-splitting are part of the Churchaniteering programme. But the study of a cartload of wordy treatises on these exegetical pursuits are wholly irrelevant to the question of understanding the Principle that was in operation long anterior to the appearance on earth of this reputed "Son of God." It is this literal warfare that has been at the bottom of all the schisms since Christianity was swamped by Churchanity. For a "religious" community that will proceed to bloodshed over the absorbing point of a difference in meaning resting on a single diphthong—between the Homoousians and

the Homoiousians in the fourth century—cannot truthfully be called Christian.

Not being able to demonstrate the Principle which the Master Christian taught, the rival sectaries fell to quarrelling over questions of interpretation of the Scriptures. It would have been an unwise policy if the paid defenders of the faith had proclaimed their ignorance of the healing faculty, for which ostensibly they stood as “Christians.” So they began to throw argumentative dust in the eyes of their flocks with the ulterior purpose of diverting attention from their own failure to fulfil the Christian mission of healing. The “success” with which such tactics have been crowned is now patent to all the world; for I believe the policy of Churchanity, more than any other factor, has culminated in what is now fondly called “Armageddon” by the Churchaniteers, who usually rush to the Scriptures for an explanation of the why and the wherefore of a calamity.

For many centuries it has been the universal custom of the “Christians” to hand over their diseased bodies to be cured by doctors of medicine; and their diseased souls to be cured by doctors of divinity and the ecclesiastical profession generally. To say that the latter make no pretence to heal the sick, is a mere axiom. It is true they “pray” for sinners, but no attempt is ever made to cure sin by spiritual means. According to the “beliefs” of Churchanity, the faith of the woman to whom Jesus addressed the words: “Thy faith hath made thee whole,” is now extinct in our midst. The upholders of orthodoxy also “pray” for the suffering and the diseased, and exhort them to

bear all pain with "Christian patience"—the latter virtue presumably being the summit of all earthly resignation to the "will of God."

Thus the orthodox "Christian" rulers have utterly eliminated from their creeds—through sheer ignorance of Jesus's teaching—the healing principle which He practised as well as preached. Their obligations are at an end when they have offered up "prayers" for the "souls" of men—Churchanity can do nothing whatever for their diseased and sick bodies but advise them to apply to the medical men, who use purely material remedies. A more downright acknowledgment of the abject incapacity of Churchanity to cope with disease, through the spiritual method the Great Exemplar demonstrated, can scarcely be conceived by an unprejudiced enquirer. If Christianity means anything definite, it certainly means that the sign of the practical Christian is that he shall be able to heal the sick by spiritual, without at all employing material means. It is simply a begging of the question to attempt by specious argument to divorce the healing truth of Christianity from the preaching mission, for the alleviation of human suffering is surely a more pressing necessity than mere preaching. The biggest scoundrel unhung could easily execute the simple function of preaching or reading prayers out of a book; but it requires a practical Christian, who understands the fundamental truth of Jesus's teaching, to heal even a headache without material aid. "Wherefore by their fruits ye shall know them"—by practical demonstrations, be it remarked, and not by gram-aphonic preaching and praying. It is clear, then,

that there is little hope of finding any semblance of practical Christianity within the folds of Churchanity to-day; for the Churchaniteers, who follow the lead of their own bell-wethers, seem content to ignore the fact that deeds and not words are the essence of absolute Christianity.

To trace the waning power of the early Christians to heal disease by spiritual means is one of the most fascinating studies in the history of religion. It may not be possible to define exactly the subtle manner in which the "signs following" gradually disappeared to make way for a superstitious belief in mere prayers and sermons; but that the healing function has been lost, goes without saying. When the power to heal fell into abeyance and had become merely a tradition in the church, the only course open to those in authority, as business men, was to insist on the efficacy of praying and preaching as the prime requirement of the "Christian" faith. The mind of an illiterate people was a most fruitful field on which to sow such pernicious seeds of half-truth.

Having persuaded the multitude of devout worshippers to believe that the day of "miracles" was past, the Salarial of early Churchanity had to devise ways and means of clearing themselves of the responsibility for the healing of the diseases of their flocks. They, therefore, boldly invented the theory that disease, trouble and affliction, are "sent" by "God" with the object of "trying" the faithful in order to make them "better" men and women. Even to-day the Churchaniteers are exhorted to submit themselves to the "will of God," as "He knows best"

what is "good" for them—as well as what is evil. It is like saying you must wash your face in tar to make it whiter than snow! But so inconsistent is the profession of submission to the "will of God" that when his deity does actually "send" some loathsome disease for his "good" the ungrateful patient immediately sets about to try to defeat the beneficent purpose of his "Maker." He consults a doctor, gets him to diagnose his sickness, and to prescribe a material remedy. Thus the good Church-aniteer finds himself swallowing bottle after bottle of vile stuff in flat defiance of his "God." He endeavours to thwart the "will of God" by means of a bottle of medicine! It matters not that the parson has told him that "God" has "sent" the sickness to "try" him; it matters not that he "prays" daily: "Thy will be done": he is regardless of the great fact that the early Christians employed no material remedies even to raise the dead. All that he is concerned about is to get well by using the only means known to him—drugs, pills and potions; for he has more faith in the pharmacopœia than he has in the "God" to whom he offers lip-service on Sundays.

What a sublime tragedy—the "Christian" armed with a medicine bottle and a pill-box against his "God," who had so lovingly "sent" upon him an affliction with the generous object of making him a "better" living man, or a harmless dead one!

The churchaniteer also talks largely of "resigning" himself absolutely to the "will of God." But it is curious to notice what form his resignation takes. His "resignation" consists in calling in his favourite

doctor, who may be an agnostic, an atheist, or anything but a Christian ; agreeing to gulp down any concoction the worthy doctor may prescribe ; passively submitting his body to be hacked and cut by a " specialist " ; and generally placing the most child-like faith in the orthodox material remedies. He self-complacently scoffs at those " peculiar people " who believe in " faith-healing," being innocent of the paradox that he himself is unwittingly the arch-believer in faith-healing. He does not realise that he actually places more faith in the coloured water and the fœtid taste which his doctor calls medicine, than he places in the " God " to whom he professes to " resign " himself. The Master said on one occasion : " Thy faith hath made thee whole " ; but the Churchaniteer will willingly submit to have a leg amputated in order to be made " whole," if his earthly god, the medicine-man, decree it. There was not found so great faith, no, not in Israel.

Churchanity is undoubtedly in a ludicrously anomalous position at the present hour. With never such vast arrays of churches and chapels, be-surpliced and be-starched members of " The Cloth," ready-made prayer-books, litanies, creeds, and the rest of the preaching-tackle, not one of the hundred and one " orthodox Christian " sects can claim to heal spiritually even the slightest of sicknesses—not to mention the long list of diseases that the early Christians were wont to heal instantaneously. To crown all, Churchanity believes that the power to heal is outside its own particular province—the function being delegated to the doctors of medicine and the drug-merchants.

Jesus's message to suffering humanity has, therefore, been in vain so far as Churchanity is concerned: His command to: "Heal all manner of disease and all manner of sickness," has no meaning to the Church-aniteers.

They do not realise that the Principle which the Carpenter of Nazareth demonstrated and taught for all ages, is as practicable to-day as when He trod the earth. It would not have been THE PRINCIPLE had it been perishable and inconstant. The truth is everlasting, imperishable, and indestructible, no matter how many centuries of ignorance may have obscured it from the understanding of men. For Principle, Truth, Intelligence, was in operation before the humble Nazarene began His mission as the Way-Shower to the spiritual reality of the universe. Yet not one of the orthodox sects has had wit enough to assay the sterling coin from the mint amidst the hills of Palestine; but all have been content to circulate the false currency of Churchanity.

CHAPTER V

MATERIAL REMEDIES

WERE there no other faults in the armour of Church-anity than its downright incompetence to cope with disease, surely it were enough to show the hollowness of its religious pretentiousness. Faith and works have been utterly divorced for some seventeen centuries: and "Faith without works is barren," according to one of the saints of Churchanity. In other words, preaching without practice is played out, for the generation of to-day is ready for a more practical religion than Churchanity can supply.

The paid agitators of Churchanity are greatly concerned with the constant decline in the figures of church-membership; and many remedies are mooted for amending this deplorable state of affairs. Some learned authorities advocate the necessity of making the services "brighter" and more "attractive." Others pin their faith to the social side of the business, and have gone in for recreation rooms, billiard tables and similar forms of physical entertainment. It never seems to occur to them that if their "Christianity" were only half as practicable as the demonstrations of the Founder proved it to be, they could dispense forever with their billiard tables and the other bait used by the anglers for "souls" in these up-to-date times.

The annual statistics of the rival sects invariably consist of the numbers of communicants, members, Sunday scholars, and such irrelevant information. Considering that healing the sick was the principal work in original Christianity, one might be excused for expecting to find reference to the numbers of adherents who had been spiritually healed during the year. But as the power to heal is Abracadabra to the stipend-hunters, the latter confine their ecstasies of religious fervour to counting the heads of their flocks, like a farmer counting his sheep. The annual stock-taking is done on the lines of the flock-master ; but, instead of counting the four-legged sheep, the shepherds of the various religious herds reckon up the number of two-legged sheep within their own particular folds. There is more rejoicing over one lost sheep rescued from the folds of a rival sect, than over the ninety and nine just sheep that wandered not astray from their own bare pasture.

Like all true believers in the " law " of supply and demand, Churchanity is more content with quantity than quality. The " success " of the clericals is judged from the number of " souls " for which they have the privilege of preaching and praying—not at all by the cases of spiritual healing they *ought*, as alleged " Christians," to be able to work but cannot. So much has preaching become the recognised essential in the paid exponents of Churchanity that if an aspirant to " Holy Orders " has only " the gift of the gab," he is almost certain to be classed in the front rank. The rank and file are in the habit of discussing the preaching qualifications of their sermonising-machines. It would

seem they attend "public worship" as a kind of Sunday entertainment. The music-halls and the theatres being closed on Sundays, the religious masses are denied an "Empire turn"; so they go to church or chapel instead to hear a good preaching "turn." They are so inured to the delights and thrills of the variety-stage and the cinema-houses during the week, that it takes a captivating sermon, well advertised, to induce many of them to turn out on Sundays. Hence, if a preacher have a pulpit "manner" of the theatrical gymnastic type, the better chance will there be of his enjoying the attention of a well-packed congregation.

In these days of universal advertisement and the trumpeting of wares in the market-place owing to "unrestricted competition," Churchanity doeth likewise. The "star turn" on the programme is the preaching item—the praying and praising being quite secondary considerations. Now, the advertisement department does not request that the sick and the diseased shall be brought to the synagogues to be healed by divine means, as a modest pagan might naturally assume. Not at all. The writing on the wall announces in six-inch letters that the Rev. James Flapdoodle will conduct "Divine service" next Sunday, and that the subject of his sermon will be, say: "Is there a hell?" He usually discourses in such glowing terms about the chthonian region, that a novice might be excused for surmising that the reverend gentleman had drawn the plans of the furnace room of that subterranean department of Churchanity. The preacher rings the changes from time to time and will substitute for the brimstone sermon, another on,

say: "Paradise"; and he will talk so familiarly of heaven that imaginative worshippers are almost persuaded that the eloquent clergyman must have written the specification for its construction.

Traders advertise their goods, and newspaper-proprietors the biggest scandal for the time being. Quacks advertise their pills and pick-me-ups and cure-all specifics; and Churchanity advertises its sermons. Thus the quack medicine-vendors and the quack sermon-merchants share the honours of "Christianity" between them. One class claims to "heal the sick," while the other claims to "preach the gospel." So the pill-making lions lie down in the pews of the sermonising lambs, and all are totally unaware whither their formal sabbatarianism leadeth them.

The religion-farmers have done their work of sowing superstition so well that the Churchaniteering laity never seems to suspect that anything but preaching and praying should lie within the province of a true Christian pastor. The soporific dose of orthodoxy taken once a week by those suffering from Churchanity serves to keep the patient in that comatose condition which prevents the growth of doubts, and does not encourage the precocious. When occasionally one does wake up and get off the chain, there is grave consternation. But a double-distilled dose or two of theological verbosity soon mollifies the congregation; and there is general thankfulness if the wolf be discovered before the innocent lambs of the flock have been injured permanently. Indeed, so tame have the flocks become that they feel it no incongruity with the Christian teaching when taught by their spiritual

overseers to go for their healing to doctors and drugs. Successive centuries have so accustomed them to the use of drugs and the lancet, that many seem scarcely aware that Jesus employed neither in His curative work.

Having been brought up to believe that God "sends" pain and sickness and disease "for their good," it is an easy matter for the Churchaniteers to accept the other superstition of the priesthood, that God has also "sent" drugs to alleviate their sufferings. The faithful are not expected to put rude questions to their priests as to why Jesus did not use drugs to heal the lepers; or why Paul required neither chloroform nor surgery to straighten the cripple. Their duty is to swallow the weekly dose of canting sentiment that gushes from the mouths of the gilded gargoyles of the pulpit; and not to question the wisdom and the knowledge of those whom "God" has placed in authority over them. Have not these learned gentlemen studied theology and Christianity at the fountain-head—in divinity classes? Many of them have mysterious initials tacked after their honoured names; some have brilliant records of scholarships achieved, and medals won; and others are even professors of the subject. Hence it would be highly unbecoming for plain Churchaniteers to doubt the "Christianity" of such monuments of erudition.

"Theirs not to reason why,
Theirs but to do or die,"

if the drug of the doctor, or the knife of the surgeon fail in its haphazard work.

It was recently announced that a certain bishop had undergone an operation for appendicitis; that the venerable dean of another archbishopric had declared that he could not maintain himself in "good health" without taking alcoholic liquor every day; and that a great nonconformist divine of a well-known city had resigned his charge on grounds of bad health. There was naturally much sympathy extended to all of them by the Churchaniteering community; but never any realisation of the fact that Jesus required neither the whisky nor the knife in His work of spiritual healing; and that His health did not fail Him in the discharge of His mission. In the nosographic press, advertisements occur every day containing long lists of names of ecclesiasts who eulogise the efficacy of some medicine, or quack remedy, to heal practically every disease known to medical men. Knights and ladies, peers and parsons freely lend their names to recommend this drink or that food, these pills or the other potion—all equally necessary if life is to be worth living.

The incongruous position in which the self-styled "Christians" find themselves to-day is too deeply tragical to be smiled at. Perhaps the most remarkable phase of their attitude toward sickness and disease is in their belief that it is no disgrace to be ill—there is no shame attached to the manifestation of un-health. Sin only is matter for shame: disease is "sent" by "God" for their "good." It is not yet within their comprehension that pain is a moral evil, just the same as drunkenness, or stealing. Pain is the physical expression of error, or sin; and as all error is the

result of ignoring the Principle, the law which inflexibly governs the real universe, it follows that far from being matter only for pity, pain is an object of shame. Whether pain is suffered through wanton folly, or through ignorance, is of no consequence—cause and effect are inseparable. Nature makes no excuse for ignorance, which is a moral evil of itself. It was Browning who wrote: "Ignorance is not innocence, but sin"; and ignorance of the practical truth of Jesus's teaching will continue to drive suffering mortals—from bishops down to barmaids—to seek material remedies with which to alleviate their racking pains.

What are commonly called "moral" evils are everywhere regarded by Churchanity as deserving of indignant censure; whilst physical evils, such as sickness and pain, are openly acknowledged to be deemed worthy of pity and compassion. In truth, the suffering of excessive pain is looked upon as one of Churchanity's virtues, for intimations of deaths "after a lingering illness, borne with Christian patience" are frequently announced. There may be a difference between "Christian" patience and the Hindoo, or the Mahometan brand, though the dictionaries do not explain the subtlety of the distinction; but in any case it may be assumed that this "virtue" is not a monopoly of the Churchaniteers. "Moral" as well as physical evil are both entitled to compassion. Disease is just as much an evidence of want of wholeness as sin; and it is only another conspicuous instance of the Churchaniteer's religious purblindness that he treats the violator of the "moral" law as a sinner, but extends his sympathy to the transgressor of the

physical law of health. The reason of this strange want of co-ordination is not far to seek. Being accustomed to hear "sin" denounced, and sickness "prayed for," from the pulpit, the Churchaniteer blandly assumes that there is a world of difference between the two manifestations of error. Knowing on which side their bread is buttered, the dignitaries of Churchanity take care to stick to preaching and praying, and to leave the more difficult and dangerous section—the healing of the sick—to the doctor with his medicine, the specialist with his lancet, and the chemist with his drugs and graduated measures and retorts and test-tubes. Thus the duped rank and file of Churchanity have come to have more faith in the potency of drugs and chemicals to cure their diseases, than they have in the drugless method of healing which the great Nazarene spent His life in demonstrating. Very edifying it is, indeed, to find the declared followers of the Christ calmly ignoring the most vital truth in the teaching of the Way-Shower to health of body, as well as of mind.

It were an axiom to remark that the average worshipper is not aware of any inconsistency in his holding a "belief" in Christianity without endeavouring to understand its practical application to his own healthiness, wholeness, or holiness. These three words are synonyms derived from the same etymological root, the Anglo-Saxon *hál*, meaning "whole." Now, through successful mystification by the priestcraft, "holiness" has come to mean an exalted state of "Christian" blessedness to which only the elect can ever attain, though they may at the same time

be bedridden with some "chronic" malady. The Churchaniteer of the Romanist persuasion, therefore, discerns nothing humorous, but everything that is serious, in the announcement frequently to be seen in the press that "His Holiness the Pope, is suffering from bad health, and is confined to his room." Were these bulletins to be published in pure English, they would run thus: "The Holy One's representative on Earth, His Healthiness of the Vatican, is manifesting unholiness." But imagine the dismay that would take possession of all true Romanists when such news reached their ears. Perhaps they would begin to speculate whether the unwholeness meant an outbreak of immorality, like that which attacked many of His Unholiness's predecessors, who, we are carefully informed, were not immoral *ex cathedra*, but only when "off duty."

Moreover, all Churchaniteers constantly refer to the Holy One when they mean God, which seems to imply that He, and not the druggist's shop nor the doctor's surgery, is the source of health. But as the misguided adherents of orthodoxy only mean Exalted One when they speak of the Holy One, they always fly to the ever-ready pill-box at the first signs of unwholeness. They mumble some pious phrase about the Great Physician, and proceed to count out the requisite number of pills, in the deliberate attempt to thwart the "will" of the Holy One.

Christianity in the hands of Churchanity has thus degenerated into a morbid superstition in which hoary-headed tradition and humiliating idolatry are the preponderating influences. These influences are

all the more pernicious on account of their outwardly reverent nature ; and the pious humbug that is the main ingredient in the Sabbatical dose ladled from the pulpits, is remarkable for its narcotic effect on the worshippers. The ecclesiasts preach their own personal doubts, instead of the gospel. They talk of what they do not know, but refrain from telling the one thing of which they are certain. They know in their hearts that the practical results obtained by the early Christians were substantial proofs of the practicability of Jesus's teaching, the understanding of which is not now within the ken of Churchanity.

They know too well that the pre-Christian doctrines which they preach were never meant to be the final expression of truth. They are unable to demonstrate the healing power of Jesus's gospel, therefore they exhort the multitude to cling reverently to long-exploded myths and obsolete dogma, like drowning men clutching at straws. They fulminate against sinners and pray for those whom " God " has afflicted with sickness, though well aware that the Master healed both the sick and the sinner who desired to be made whole either physically or morally. They rail about non-church-going, and use the pulpit as a political hustings. They preach damnation to evil-doers, whilst Jesus preached salvation to all. They fiddle with verbose prayers and dreary sermons, while the worshipping masses burn with suffering under the thumb of the great medical trust that has contrived to " corner " the drug-healing faculty. They sanctimoniously rant about the " life eternal," but when illness is " visited," on any one of them, every effort is made with fallible

doctors and erratic drugs to prevent the patient from going to enjoy "life eternal" for yet a little while.

Indeed, the bread of life baked in the ovens of Churchanity has gone a trifle stale, and is fast becoming indigestible to many requiring a more satisfying spiritual food. Unfortunately for the rank and file, they take in the nostrums of their priestcraft, as they gulp down the drugs of their doctors, with few qualms or misgivings. They are under the impression that because the Bible is read on Sundays at public worship they must, therefore, be the champions of Christianity. Even the Rev. Shovel-Hat himself has to pay to the medicine-man for the luxury comprised in his ignorance of the healing truth of his Exemplar's teaching. Churchanity has thus become, more or less, a select body of tax-gathering axe-grinders supported by a mass of worshippers whose childlike reverence for superstition is proverbial.

Self-righteousness is a common disease amongst many Churchaniteering parents who often seek to enforce punctilious church-attendance on their awakened offspring when the latter show tendencies to leave the orthodox fold. It is a sure sign of the plebeian type of mind when seniority is made the sole criterion of religious wisdom. For the parent, who becomes despotic because one of the family ceases his belief in the religion of his inheritance, is merely in the predicament of the hen that has hatched ducklings, and is naturally excited when these first take to the water. But compulsory religious service is in strict accordance with the past history of Churchanity ;

and compulsory military service is its logical complementary.

How long must these nostrums of quack-Christianity be accepted by the multitude? How long must this charlatanic mummery be kept up by the religion-mongers of Churchanity? How long must the Law of Life be obscured under a mountain of crassimpotence from the spiritually-starving sons of Adam? Christianity is actually the most practical form of religion ever known on earth. Yet the black-cloth brigade has reduced it to the silliest adoration of some Unknown Mumbo-Jumbo, who is so utterly un-Godlike that he is said to "send" both good and evil indiscriminately upon the creatures of his own handiwork. A drastic weeding of the spiritual garden of Churchanity is long overdue. It is the duty of a gardener to destroy the weeds that tend to choke the growth of his plants, and to remove the dead leaves and flowers from time to time. The same plan must be followed by the gardeners of Churchanity, if they ever hope to keep alive the Flower of Flowers that was first cultivated in Palestine. The withered leaves of the Old Testament, the defunct dogma, the decayed creeds, must all be weeded out and cast away; and the soil slaked with the living waters of a faith demonstrated and not merely discussed. The world has had enough of empty prayers and prosy sermons, pious aspirations and impractical pratings from the apologists for Churchanity. Too long has Churchanity throughout the nations called civilised mocked the Christ by creed and ritual and prayer, while ignoring His declaration of the "signs following" them who understand His practical teaching. Too

long has Browning's indictment been justified, for he wrote that men "maintain Thee in word and defy Thee in deed."

For some seventeen centuries has the healing principle been lost sight of by the Churchaniteers. At Lourdes and elsewhere the spasmodic instances of "miraculous" healing of disease have caused a wonderful amount of speculation in the Churchaniteering world. To the laity, a "miracle" is inseparable from a "supernatural act of God"; so it can readily be understood that the Lourdes "miracles" are quite inexplicable otherwise to the worshipping millions. Blind "faith" in the curative powers of the waters at Lourdes seems to have wrought a change in the physical condition of many sufferers; and there is no reason whatever why those unadulterated waters should not effect even a temporary restoration, when the coloured waters of the chemist are also capable of performing similar "miracles" in other instances. But as the "miraculous" healing at Lourdes is attributed mainly to the waters, there is thus no question of spiritual-healing involved. Christian healing, however, is not to be confined to certain favoured localities, which the great majority of people could never succeed in visiting.

The Principle of Life is omnipresent, like the principle of mathematics; and requires neither water nor any other material assistance to ensure its working. It is the same Principle that sustains the music of the spheres, and that conducts the morning stars as they sing together. It is everlasting as the little hills that skip like lambs for joy at the spectacle of the glorious

harmony of all real creation. This eternal Principle it was that ordained the universe in "the beginning." Fitful glimmerings of it were discerned by Elijah, Elisha, Habakkuk, Jeremiah and others long before Jesus tramped the roads of Palestine, healing the multitudes. But it was left for the "uneducated" Carpenter of Nazareth to show the way to holiness, or wholeness, by demonstrating the healing principle to His contemporaries. He proclaimed: "Ye shall know the truth and the truth shall make you free"—free from all manifestations of discord with the Law of Life. Alas! that practical Christianity should be a dead letter to-day in Churchanity throughout the world; and that the unity of healing the sick and preaching the gospel is no longer true of modern "Christianity." The original gospel has been rent in twain; and the lapse of centuries has accustomed the multitude to purchase its healing from one profession and its preaching from another.

CHAPTER VI

THE PRACTICE OF CHURCHANITY

THERE is one conspicuous feature that must have struck the observant traveller in Italy, viz., the large army of beggars to be found usually at the main portals of the great show-churches, sometimes even on the inner side of the doors. At these coigns of vantage, soliciting alms in the name of God and the Virgin Mary, are to be found the lame, the blind, the hunch-back, the victim of an accident, and many others whose physical blemishes are paraded to entreat the commiseration of the sympathetic. The rarefied spiritual atmosphere of the portico of St. Peter's is a favourite centre for many of those stricken sons of Churchanity—the dregs of the cup of Roman civilisation. To discover all this appalling evidence of disease and distress on the very threshold of the “Vicar of Christ on Earth,” affords a striking contrast with the history of early Christianity.

It is interesting to recall the incident that took place at the Gate Beautiful of the Temple in Judæa, when Peter instantaneously healed the man, lame from birth, who had asked alms of him. Peter said to the crippled man: “Silver and gold have I none; but what I have, that give I thee: In the name of Jesus Christ of Nazareth, walk . . . and

he leaping up, stood, and walked, and entered with them into the Temple, walking, and leaping, and praising God." To-day, at the door of the Temple actually dedicated to the Apostle who thus demonstrated the healing power of the Christian Principle, the modern representatives of what is called "Christianity" in the theological text-books can only offer the pence but not the healing. Why, such a monument to "papal infallibility" is almost enough to make the stones of Rome to rise and mutiny.

A certain eminent critic—Roman Catholic, and consequently a pronounced Anti-Semite—wrote recently: "When I speak of Christendom, or Christianity, or the Christian faith, I mean a certain definite *thing* which has existed since the first century, and can be examined historically." I thank him for this gratuitous definition of Christianity as a "thing," not as an ideal, nor as a code of maxims. It is this same "thing" which I choose to call Churchanity, but I date it, —during the so-called "Christian era,"—from about the end of the second century, when the healing power fell into abeyance. For the mystic glamour attaching to the unbroken apostolic succession direct from Peter himself; the curious survival of a belief in pontifical "infallibility"; the abstruse reasoning which is able to reconcile this "infallibility" with the most sensual licentiousness in many of the popes; are all undoubted evidences of the "thing" I call Churchanity. To confuse this "thing," which is impotent to apply the Principle of Life as the Way-Shower commanded, with the teaching of Jesus, is on a par with the belief of orthodoxy that "miracles"

are "supernatural acts of God." The man who is content to treat his religion as a "thing" which can be examined like a vivisectionist experimenting on a rabbit, is too materialistic in his prejudice toward Churchanity ever to obtain the faintest glimpse of the truth that underlies fundamental Christianity.

When Luther first took his stand against the laxity of the "thing" called Roman Catholicism, and denounced the flourishing trade carried on by Tetzal in his sale of indulgences, Churchanity stood aghast at the spectacle of a single friar daring to oppose the authority of an "infallible" pontiff. Tetzal told his dupes: "When money leaps into the box, the soul leaps from hell to heaven." Protestants believe rightly that such bare-faced absolution-mongering is a synonym for daylight robbery; but, while realising the presumptuousness of Tetzal and his masters, they are blind to the "indulgences" both they and the Romanists have to purchase even to-day. Just as the indulgences were bought from Tetzal by the anxious Romanists, so patent-medicines, pills and plasters are the tax that is levied on Churchaniteers the world over. Another form of "indulgence" money is to be witnessed in the legacies that are frequently left to particular denominations by the rich Churchaniteers: a pious attempt to pay a fire-insurance premium to keep their industrially-blackened "souls" out of hell!

The principal reason why the embers of Romanism have not been quenched by the flood of the Reformation is because the trump card of "absolution" can always be played to trick the multitude into a false

sense of religious security. Just as the tyrants of history were encouraged to believe that the innocent blood which they shed would be instantly washed away in the healing waters of regeneration; so Romanist Churchnity is still selling "absolution" to those who confess "repentance." It is timely to remember the rebuke of the saint to whom the chief tabernacle of Romanism is dedicated. When Simon the Sorcerer, of Samaria, offered Peter money that he might also receive the power to heal, the apostle replied: "Thy money perish with thee, because thou hast thought the gift of God may be purchased with money." What a travesty of Christianity, indeed, is the "thing" universally called by that name to-day! O Christianity! what diabolical crimes have been committed in Thy name by the Theological Combine that has attempted to corner the Christian virtues and to retail them to the best advantage on the Business-as-Usual system.

It is frequently advanced by proselytising clericals that the laity ought to trust them in religion, as themselves rely on the laity in affairs of the outside world. They argue that when, say, a church has to be built, they entrust the work to an architect who has made church-architecture a special study, having implicit confidence that he will give them the best advice. In return, having made a special study of religion, and being satisfied that their own special brand is the best on the market, the ecclesiasts urge that their advice should be taken in regard to religion. A more urbane way of exposing their Business-as-Usual practice could not be well devised. This dragging of

religion down to a business footing is naïve, to say the least ; but is in direct opposition to the Christian doctrine, which demands that business shall be raised up to its level. Besides, architecture is a temporal study that a clerical may neglect without any loss to his religion ; but no thinking individual of the laity can afford to ignore the promptings of his own " conscience " in spiritual affairs. Bereft of the healing power, no wonder that the paid agitators of Churchanity must resort to Business-as-Usual methods to fill the ranks of the great trade union of which they are the officials. It was Paul who spoke of those " holding a form of Godliness, but having denied the power thereof " ; and the position of Churchanity is accurately defined in these words.

The practice of Churchanity, therefore, seems to consist in adherence to outward forms only—attending " divine service " rigged up as walking fashion-plates and animated tailors' dummies ; listening to the dogmatical vapourings of a man who may treat his calling as a means of livelihood only, and who has certainly no understanding of Christian healing ; leaving a copper in the collection plate, with an extra sixpence occasionally for Foreign Missions to help to rescue the " unenlightened " heathen ; lolling home perhaps in a luxuriously upholstered motor-car that scatters mud or dust on all and sundry ; and finally tackling a seven-course dinner, glowing with self-complacency at being an example and a shining light to all the parish.

And what is the picture on the other side of the shield ? Tens of thousands of " Christians " in the

hospitals, infirmaries, nursing-institutions, work-houses, "homes," rookeries and public streets—under the very eye of plutocratic orthodoxy—crowds of helpless, suffering atoms of humanity, dumbly beseeching either men or gods to mitigate their agony and distress. Yet, it is called a "Christian" Europe; and as it seems to be satisfied with the temporal trappings of Churchanity, the resulting anomaly is a veritable fool's paradise.

Attendance at public worship is become merely a habit with many Churchaniteers. Some use it as a ready means to cloak their "respectability." Others discover in it a fruitful source of business, and manage to lay aside their "religion" on Sunday evenings along with their silk-hats and frock-coats for another week. Fear of social ostracism is a sufficient incentive of itself to drive many people to ally themselves with one or other of the Churchaniteering sects. This hypocrisy will help to keep the ranks of the faithful filled up for many years to come; though there will always be a few honest spirits who rise beyond the sense of fear, and come out from among them, from time to time. But fear in its multifarious manifestations is a powerful weapon of the ecclesiasts who are alive to its utility in keeping the multitude at bay. They admonish their flocks to "fear God," though the New Testament tells of the God of Love; but it undoubtedly is a more acceptable admonition to love good rather than to fear it. This is, however, only another indication of the Churchaniteer's preference for the "God" of the ancient Hebrews, instead of the Good of the Christ—the constant choice of the

worn-out old clothes of Jewry, rather than of the seamless garment of Christianity. It is fear that prevents him from employing spiritual means to effect his healing—fear not only of suffering pain, but also of what the parson and the doctor might say if orthodox methods of healing were abandoned.

The philosophers have freely discussed the question as to the necessity of "fear" in the scheme of things. The ethics of Guyau, who has been called the noblest of "modern" thinkers, did not include the elimination of fear from the human breast. That an anti-clerical like Guyau, should consider fear to be an emotion necessary to human development is passing strange; for he plays into the hands of Churchanity by holding such a belief. Throughout the ages fear has always been one of the principal impulses toward religious superstition. Those mysterious agencies, which employ all the elements against a defenceless race, induce a fear in trembling mortals upon which the priestcraft trades with unblushing importunity. Each succeeding calamity is said to be the visible evidence of the displeasure of "God" with His own creatures—the "wrath of God" visited on His children. When periods of comparative calm and quietude intervene, these are deemed but the temporary cessation of the wrath of this higher power to whom they have not, for once, "prayed" in vain. This fear of the God of wrath, with His flaming hell in the immediate background, is a convenient scorpion with which to round-up the faithful when occasion demands. For the ignorant are always easily led by religious sentiment, and those feeling terribly-at-ease-in-Zion will naturally deem

themselves to be of the elect. Indeed, so docile is the menagerie of Churchanity under the whip of the professional keepers, that fear may be said to be the most powerful weapon of control in their hands.

In this attitude toward fear, as I have already said, it is again the Old Testament dogma that is accepted by the priestcraft. It prefers the fear-impelling negations of the Thou Shalt Nots which Moses thundered from Sinai, to the love-inspired affirmations preached by Jesus from the Mount of Spiritual Exaltation. It insists in the belief of a God of wrath whom the masses must fear; in spite of the newer gospel expressed in the Master's exhortation: "Be not afraid." But fear is the very source of sickness, disease, war, and many other errors of mortal thought. The true meaning of the word "disease," is "no ease"; and there is certainly no state of easiness in one who is obsessed with a feeling of fear. The apostle John declared: "Perfect love casteth out fear," which is another way of saying that an understanding of Principle will dispel fear and all the other unrealities to which the mortal mind ignorantly clings. As the presence of light dispels darkness, so the recognition of the omnipresent Principle of Good destroys the erroneous thought of mortals called fear.

Fear is always an indication of ignorance. Nobody fears that which he understands. A child, for instance, may be brought up by foolish parents to be afraid of ghosts and hobgoblins; but when the age is reached at which he understands that there are no ghosts, his fear of them vanishes for ever. Again, another child is afraid of the water; but, when he learns how to

swim, he overcomes at once the fear of the water. It is possible, then, to overcome fear of all kinds through the destruction of ignorance by correct thought: by supplanting a belief in the reality of fear with the understanding that it is only an error of thought, and, therefore, unreal and destructible. If fear is unreal and destructible in one case, it is undoubtedly so in all cases. To maintain that fear is a necessity to be employed in promoting the welfare of humanity is to advocate that evil is a means of good. Such a contention is quite in accordance with the ethics of Churchanity, which insists that a "good" result justifies any evil means taken to achieve it—witness the many persecutions, martyrdoms, crusades, and the other emblems of its gospel of "Holy Catholicism." But it must not be confounded with essential Christianity, which recognises only Good. Of course, Churchanity's "God" is said to "send" both good and evil; hence an escape from evil can never be accomplished, and throughout all eternity these opposites, being God-created, will co-exist, engaged in a perpetual conflict. Yet the Churchaniteer is endeavouring in his own roundabout way to stamp out evil every day, while at the same time maintaining that God has "sent" it—an illogical, not to say an irreverent, attitude. For it would be an utter impossibility to destroy the least evil were it God-created, and therefore real; and the very fact that fear and the various other forms of evil are being annihilated from time to time proves that it is no part of real creation.

When the Churchaniteer gives up his reliance on drugs and other material remedies for healing his

diseases, and overcomes his fear to the extent of employing only the spiritual means of the first Christian, he will have struck his first blow at the ignorance which has concealed the truth of Christianity from the world for some seventeen centuries. He will have demonstrated his faith in the omnipotence of the Principle of Life to heal the sick and the suffering and the sinful even to-day as of old by the shores of Galilee. He will have forsworn his allegiance to Churchanity, which places more faith in dead matter than in the living spirit of Infinite Intelligence. It was this fundamental Principle which Jesus demonstrated; which His disciples also proved daily; and the practical application of it shall for ever distinguish the true Christian from the common Churchaniteer. That a professed "Christian" should continue to rely on dead drugs to heal the dead matter of his mortal body, is no longer either consistent or honest.

Cicero has written that: "No man can be brave who thinks pain the greatest evil." While agreeing with the Roman orator that there are greater evils in human experience than pain, I deny the reality of it except as error in the mortal thought of the sufferer; for pain may be overcome by an understanding of the unreality of matter. Pain is the effect of a belief in error, or matter; and as error can be righted by truth understood, the unreality of pain in the absolute sense is thus apparent. Being an error that is intermittent and variable, pain cannot be real; because good only is constant, and therefore real. Hence, when the human body manifests pain as a result of erroneous thought concerning "matter," it

is by spiritual means alone that the error may be corrected. To attempt to destroy with material means a condition that is obviously an error in thinking, is illogical; for drugs cannot ever reach the source of thought, nor in any way affect Intelligence. To do so, is on a par with applying a poultice over the brain of a schoolboy in order to correct a sum that he had worked out wrongly. The only way to secure a correct answer to the sum is to apply the abstract law of number to it. The right understanding of this law will enable the boy to remove the error of thinking which caused the mistake, and thus the true solution will be found.

In the same way, when ill-health is manifested by a patient, it is necessary to understand the abstract Law of Life in order to correct the error of thought which leads the sufferer to believe that pain and "matter" are realities. All sickness and disease, with their concomitant, pain, are evidences of erroneous thought, and are alike subject to the same spiritual Principle first enunciated by the Nazarene. The sooner this outstanding fact is recognised universally, the better for Churchanity at large.

CHAPTER VII

THE NATURALISM OF MIRACLES

IT is strictly accurate to remark that the stewards of Churchanity take the name of the Christ in vain every day by remaining ignorant of the principle to heal the sick, which the Way-Shower demonstrated beyond cavil. Like Scotch pedlars, these religious pack-men are going about the world filling the houses of thought with shoddy theological goods that are of no practical use whatsoever. Indeed, they are to-day in the same position as the pagan Agrippa of old. It was Paul who asked him why should it be thought a thing incredible that God should raise the dead. Far from acknowledging the power of God to raise the dead, the representatives of the Churchaniteering nations are now engaged in administering death to each other on a scale hitherto unknown in the world.

Nearly a hundred years ago, Carlyle obtained some faint glimmerings of the truth of the Principle of Life, for he wrote: "But is not a real Miracle simply a violation of the Laws of Nature? ask some. Whom I answer by this new question: What are the Laws of Nature? To me perhaps *the rising of one from the dead were no violation of these Laws*, but a confirmation; were some far deeper Law, now first penetrated into, and by Spiritual Force, even as the rest have all been,

brought to bear on us with its Material Force." (*Sartor Resartus*, Book III., Ch. 8.) While Carlyle discerned the spiritual reality of all creation, and that at a time when "Utilitarianism" was at the full height of its sway in England, he failed to grasp the full understanding of the "spiritual force" that would have enabled him to dispel his dyspepsia for ever to the limbo reserved for all error in human thought. "The-Professor-of-things-in-General" never turned his spiritual microscope to better use than when he recognised that the rising of one from the dead would not be a supernatural, but a perfectly natural act. In other words, it would be the symbol that the Principle of Life is still demonstrable as of old, were man but to understand aright the Great Metaphysician's message, which He taught so successfully to His contemporaries, the friends of publicans and sinners.

Agrippa remained a pagan because it was incredible to him that the dead could be raised. Churchanity, on the other hand, still fondly thinks it is Christian, though it is equally as sceptical as the Judæan King himself of the possibility of raising the dead by any means whatsoever, whether Christian or pagan. Not only is it as pagan as Agrippa in its attitude toward the healing truth of Jesus's teaching; but it has been obliged to engineer a whole set of ingenious "explanations" to justify its standpoint. Let me now analyse the several excuses offered by the paid defenders of the faith because of their inability to heal the sick and the sinning.

Many of them "believe" that there are three primary causes of disease. Firstly, there is the

disease directly inflicted by "God" as righteous punishment for wilful sin. It would seem obvious that if God "sends" disease as just retribution for deliberate sin on the part of an individual, the only sure remedy is to cease sinning. Merely asking "forgiveness," paying for "absolution," swallowing medicine to get well, and then continuing to indulge in the sin, cannot produce any permanent healing. Without even naming God, or confessing the sin to another sinful mortal, forgiveness is coincident with the cessation of the sin for ever.

Secondly, there is the disease resulting, it is said, from the violation of the laws of health established by God. Obedience to those laws is the most obvious method of healing a disease brought about by this means; because the laws of God cannot be modified nor affected in any way by chemicals and drugs.

Thirdly, there is the disease said to be "sent by God" as divine discipline for His chosen vessels. If disease or sickness is "sent" as God's loving discipline, the attempt to thwart "His will" by resorting to the use of drugs, or the lancet, is not only base ingratitude to Him, but it is also rank heresy.

It will be noticed that no account is taken by Churchanity of those unfortunates who are congenitally defective and diseased. Are we, therefore, to understand that they are included in class three; and that the lunatic asylums contain the chosen vessels of Churchanity? When the disciples asked Jesus, concerning the man blind from birth, whether the man or his parents had sinned, He answered: "Neither hath this man sinned, nor his parents: but that the

works of God should be made manifest in him." Thus the Nazarene saw in every case of disease, either congenital or due to personal error, an opportunity for demonstrating the Principle of Life. Notwithstanding all this careful hairsplitting of disease and its origin into the most minutely graded shades of meaning, the Churchaniteer meets all of them in the same unchristian-pagan manner. He has learnt to put more stress on pills and plasters than in the uncertainty of a God who sends disease upon him under the doubtful guise of discipline. He feels that it is better to be contented with the pills he has, than fly to a capricious God he knows not of.

Another claim put forward by certain theological dialecticians is that God created man with "the possibility to sin." This tenet is usually advanced with all the seriousness of its being the last word to be said on the subject; but it is merely the last trench into which the Churchaniteer, fighting to defend his musty "beliefs," feels obliged to crawl. For in the first chapter of the book from which the orthodox theologians are said to draw their inspirations, it is written that "God" pronounced all He had made to be "good." Thus it would appear that "God" created man in His own image; seasoned this perfect likeness with a spice of the devil in the shape of "the possibility to sin"; and then turned this walking exemplar of "goodness" adrift in the world to see what havoc he might accomplish when left to himself. To attribute such capriciousness to the Creator is to ascribe to Him the impulsiveness of a child who constructs a toy-boat and launches his handiwork

on a turbulent lake to satisfy his curiosity as to whether it will sink or float. Moreover, such a contention is logically at fault, because it makes of "God" a dual personality, and postulates that He did not create man in His own "perfect" likeness to begin with.

These confictions of theological opinion are most embarrassing to the priesthood, and rather disquieting to the usually submissive flocks that are expected to bleat in unison when told by their guardians. But so long as the majority can be mollified by some unctuous formula concerning the "will of God," or with a sentimental tag to the effect that "He knows best," the priesthood will succeed in staving off the *Dies Irae* when the final reckoning will have to be balanced with the innocent victims of their sanctimonious ignorance. For in spite of the Romanist's pretensions to the infallibility and the uninterrupted apostolic succession of the popes, and notwithstanding the Protestant's boldness in having broken away from the old tradition, the ultimate test of the practical Christian lies in his power to demonstrate in his life the healing truth of the Christ's teaching—not at all in unsubstantiated assertions, textual criticisms, or in vain prattlings about the necessity of fearing God.

There's the rub. The stipend-hunters patch doubt with proverbs, and clap bandages of theological dogma over the eyes of those whose spiritual sight may be awakening. Standing theoretically as they do for the Christ-ideal, yet they deny the power of the Principle to heal. Willing at any time to preach and pray, analyse and dissect exegetically the whole of the Scriptures, the devotees of Churchanity still continue

to rely upon their friends, the medicine-men, to alleviate their pains and sicknesses.

Certain apologists for Churchanity are in the habit of dismissing the subject of spiritual healing with a shrug of the shoulders, and the phrase: The age of miracles is past. Another common fallacy is kept alive by the sceptics who are to be found in every age. It is that if Jesus did possess the remarkable "gift of miracles," why did He not destroy all evil for ever, and heal every disease and sickness that was rampant among His contemporaries. Such misconception of the fundamentals of His teaching is typical of the Churchaniteer whose ignorance leads him to believe that a "miracle" is an act of supernaturalism. Goethe asserted that: "Ignorance in motion is the most dangerous thing in the world"; and as the ignorance concerning miracles has been in motion for about seventeen centuries, the momentum is somewhat considerable at the present day. But as all human ignorance is subject to the Principle of truth, it is always possible to counteract its motion, be it never so ancient and deep-rooted. "A lie lives only to be extinguished," said Carlyle: no matter how many years, how many centuries, intervene between the perpetration of it and the final day of exposure, the threadbare revelation of the lie must ultimately stand forth in all its ugly nakedness, when the searchlight of truth has been turned full upon it.

The superior Churchaniteer, therefore, who ridicules the limitations of Jesus for not having been able to banish evil from the world, is only betraying his utter ignorance of the facts related in the New Testament.

It is there recorded that in his own village of Nazareth, where His mother lived, He could get few of His countrymen to believe in His power to heal. He was merely a journeyman carpenter, taught His trade by the village coffin-maker, in the eyes of the contemptuous villagers, who were indignant at His youthful presumption in healing and preaching. Those early Churchaniteers could not forgive Him for His precocity in confounding the learned doctors of divinity in the temple at Jerusalem, when He was only twelve years old. Jesus said to the villagers: "A prophet is not without honour, save in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid hands upon a few sick folk, and healed them. And he marvelled because of their unbelief."

It is further chronicled that in giving His commands to the disciples to heal the sick, Jesus qualified His orders in these words: "But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, Even the dust from your city, that cleaveth to our feet, we do wipe off against you."

Thus it will be observed that the Master Himself deliberately refrained from pressing either His preaching or His healing powers upon those who were unwilling, or unready, to receive Him. He expressly exhorted His followers not to be importunate in spreading the healing gospel; but that they were to demonstrate the healing power only on those who desired it. It may be asked: Why did He not insist on healing all diseases, when He understood so well the secret of it? To which I reply: Simply because He could not. Had

He been able to heal those who were antagonistic to His teaching, it might have indeed been correct to say that the so-called miracles He and His followers wrought *were* supernatural acts, after all. But the power to demonstrate the law of health, wholeness or holiness, is the sure symbol of an understanding of that great law, on the part of the demonstrator. Far from being an act of supernaturalism, it is rather a direct proof of the operation of the natural law at all times and under all conditions.

Jesus was the first exponent of the doctrine of non-resistance: He was the pioneer of the gospel that maintains spiritual force to be superior to material or brute force. He, therefore, neither believed in forcing His teaching on unbelievers, nor in healing anyone who did not seek it of Him. He was aware, if any man ever was, that the acceptance of a new religious doctrine cannot be forced with any measure of justice upon an individual who resents it. His preaching and His practice being complementary in the highest degree, forcible healing would have been as repugnant to Him as forcible feeding is to a militant suffragist.

As it is impossible to force the principle of number upon an unwilling individual, so it is out of the question to force the principle of healing on one who is opposed to its demonstration, or doubtful of its practicability. An understanding of the laws relating to mathematics is only to be obtained by studying them to the point of demonstration. — It would be manifestly absurd were a student of mathematics to seek directly for a correct answer without striving first to understand

the basic law governing a specific problem, and obeying it implicitly. Likewise it would be miserably stupid were a student of Christianity to expect to demonstrate "miraculous" healing without endeavouring at the outset to comprehend the truth as to the Law of Life—the spiritual reality of all—which the first Christian expounded in terms that he may run who readeth them.

It is not to be denied that the intentions of the Churchaniteers are good when they cling to orthodox "Christianity," because they realise the need of some form of religion. But the road to hell is said to be paved with good intentions—doubtless those of the faithful who continue to put more stress on intentions than in deeds. The professional lick-spittles, who kowtow to their patrons, cannot without presumption demand any practical demonstrations of Christianity from the laity; for an expression of good intentions towards Churchanity is a much simpler method of climbing off the horns of the dilemma. Moreover, the supply of paving material for the corridors leading to Churchanity's hell must be kept up at all costs. The Salariat deny the necessity, as well as the possibility, of demonstrating the healing power; hence it could not seriously insist on anything but road-metal in the shape of good intentions from the docile rank and file.

But test must be made of their metal in the scales of practical Christianity. To prove by practice, or not to prove—that is the question which must henceforth distinguish the true from the false stewards of truth. It is a simple enough test; but it is the simple things in life that are the least obvious.

The "philosophy of pigdom" still holds the field of Churchanity: a striking proof that the ecclesiasts have succeeded in keeping their troughs filled with a supply of superstitious swill, sufficient to prevent the squealing of the pigs in their several orthodox sties. In preparation for a "future life," the pigs are fed on a theological mixture composed mainly of heaven and hell. They are assured that "heaven" is the refuge reserved for all good pigs who live "moral" lives on earth, according to the maxims of Churchaniteering pigdom. This definition of heaven is, as might be anticipated, in flat contradiction to that of the New Testament. For there it states that: "The Kingdom of God (*i.e.* Heaven) is within you." In modern language, heaven is not a place: it is a state of consciousness. The "Kingdom of God" does not mean some glorious land flowing with milk and honey, where all good Churchaniteers shall reunite to be at peace for ever, in the "hereafter." It is something less tangible even than a mere geographical expression. The "Kingdom of God" can only be expressed in terms of Principle; and Principle being abstract as life itself, it must follow that "heaven" is the reflex of that Principle in the "mind" of man.

Churchanity postulates that there is only one "heaven" and only one "hell"; though a certain branch of the business is said to have opened a half-way house, called purgatory. That apocryphal, semi-celestial region, it would seem, is not completely severed from all connection with this sublunary planet, as might have been supposed; and it is apparently not entirely purged from the dross of earth. For the

sorcery-mongers do a flourishing trade by alleging that if the superstitious Churchaniteers will only cross the palms of the priests with coin of this realm, the "souls" of their dear departed in the realm of purgatory will be cleansed from the stain of their venial sins committed here. It is interesting to reflect that the power of the almighty dollar should have penetrated so far as purgatory. It sets one speculating as to whether the suckers of the root-of-all-evil can have actually found their way even to "heaven"; for it would seem almost incredible that the heaven of the Churchaniteers should be without the wherewithal to carry on Business-as-Usual.

An illustration of the type of mind that clings to Churchanity and its fast-crumbling myths is furnished by the idea of "heaven" entertained by the gulls in the orthodox aviary. On this planet the layman joins in the continuous scramble, from the cradle to the grave, with his fellow-churchaniteers in their efforts to secure as much earthly gear as circumstances will permit. He is prone to believe that "success" is to be judged by the amount of money he can place to the credit of his banking account. He classifies men by the cut of their clothes; or by the size of the roof they are able to maintain over the heads of their families. Consequently, he can only take "heaven" to mean a glorified city of palaces built of many-coloured marbles, loaded with gilt "ornament," and having the streets paved with gold. Being a thorough-going materialist, and probably a stone-kicking philosopher to boot, his conception of heaven in terms of flamboyant, golden architecture comes trippingly to

him. Judge of his horrified dismay, therefore, when he is confronted with the doubt that the celestial mansions of his imagination are as unreal as himself. He feels the paving-stones, as well as "heaven," vanishing from his ken. For his terrified flesh creeps at the bare mention of a "heaven," even on earth without ledgers and shekels ; or of a "heaven above" whose streets are not paved with ingots of gold instead of common granite setts.

And so the myths of Churchanity are passed on from one generation to another ; and the central truth of Christianity lies entombed under a mass of hypocritical platitudes and sentimental blasphemy, spread abroad by the upholders of orthodoxy throughout the civilised and uncivilised world. But the day will assuredly arise when the stone of Churchanity shall be rolled away from the tomb, and the resurrection of Jesus's healing truth shall once more be accomplished, and its practicability again be made possible amongst the sick and suffering population of our planet.

CHAPTER VIII

REALISM

IT will be profitable as well as entertaining to consider the attitude of Churchanity towards another branch of knowledge, beside religion. Take, for instance, that department of learning called mathematics, the subject which treats of the laws of number and magnitude. Everyone acknowledges the absolute accuracy with which the professors of mathematics can work out problems of the most involved and intricate character. When a student makes an error in his calculations, he does not declare that "God" has "sent" it upon him in order to make him a better mathematician, as one might have expected a Churchaniteer to believe. He simply examines his work to discover, if possible, the error of his own thought. When he finds the point at which the mistake was made, he knows that everything following it is wrong, and immediately sets about the correction of the error. Understanding the law of number, he is certain that by applying the methods of Euclid, he will be able to demonstrate the truth of the problem. If he fail to obtain the correct solution, it is not attributable to any failure of the principle that underlies figures, but directly and only to his lack of understanding of that principle. As the error in a mathematical problem originates in human thought,

like all other forms of human error it is destructible because of its unreality. Were error a reality, then Euclid himself might cudgel his brains in vain to correct the mistake, for reality is eternal. The only means, therefore, of overcoming error of any kind is to demonstrate the truth of its absolute unreality.

The progress of human thought is in three stages : belief, faith, and understanding. In mathematics, for instance, there is first of all *belief* in the science, because others have solved problems by applying its laws. Then mere blind belief gives place to *faith* in being able to learn the rules, and study of the science is begun. Finally, faith blossoms out into an *understanding* of the law of number—the principle which enables demonstrations of its unfailing accuracy to be made.

Though the Churchaniteer may be totally unacquainted with the higher branches of mathematics, he at least “believes” that those who understand the application of its laws are able to demonstrate the truth of it in the most abstruse problems. The elements of the law of number are at least known to him, for he understands that two and two make four ; and that two and two can never make five, even with the aid of a “miracle.” Though a man were to declare that two and two make five, the arithmetician is aware that it is only the error of thought in the individual that is at fault, and not the principle of number. By correcting this wrong thought, therefore, the error is destroyed and the truth established ; for mere “belief” that two and two are five will never make them so.

The student does not blame Euclid, nor any other of the discoverers of the law relating to figures, when he makes an error in a mathematical problem. He knows instinctively that the mistake is due entirely to his own erroneous thinking; and that the only method of arriving at the correct result is to apply aright his understanding of the law of number. But switch the attention of the student on to the study of the Law of Life, and he immediately shrinks back into his theological shell of superstition, and takes his stand in the serried ranks of the particular brand of Church-anity into which he was born. He is willing to acknowledge the never-failing principle that sustains for ever the law of number. He knows that an understanding of that law, and of the science of astronomy, enabled Halley to calculate that the comet which bears that astronomer's name would return to view in some seventy-five years from the time he saw it himself. The student admits that the truth of Halley's forecast has been proved several times. He observes the Great Bear ploughing his stately furrow night after night across the heavens, without ever falling a prey to Orion the Hunter. He finds the dazzling Venus holding for ever aloof from the path of Jupiter. And so the noiseless movement of the spheres proceeds apace from aeon to aeon.

Yet with all these manifestations of the eternal law working around him, the Churchaniteer fails to recognise that the Law of Life, which Jesus discovered, is demonstrable to-day, as in all ages, by those who understand its principle. The law which sustains the course of Halley's comet in its career through space for

seventy-five years is identical with that which governs man's "allotted span" of seventy years on our planet. It is unthinkable that Principle should be eternal in the planetary system, and yet be inapplicable to mankind. As man is recognised to be the highest form of animal life on earth, it is but rational to assume that Principle must also govern his career. I cannot accept the opposite hypothesis that everything else in "creation" but man is subject to a Controlling Power, with whom is no variableness neither shadow of turning. To except man, or any unit, whatsoever in the scheme of things, from the influence of Principle is to deny the omnipresent reality of it. Rather is it that man himself is Intelligence made manifest on earth; and that he is enabled to demonstrate the eternal truth of this Intelligence in proportion as he seeks to understand the Principle of it.

The Churchaniteers, therefore, believe in the efficacy of applying the law of number to their stipends and to their Business-as-Usual, but never any law at all to their own lives. Of course, the layman is more to be pitied than blamed, because the superstition-sowers have taken care to catch him young and to stuff him with suitable texts and "beliefs," which enable him to dispense with the principle of health, and to rely on drugs. It never occurs to him that Jesus discovered the metaphysical Law of Life, just as Euclid and other mathematicians discovered the law of number; and as Halley discerned the law governing his comet. Euclid did not invent the law of number, but merely discovered certain forms of its application for the use of man. Jesus did not invent the Law of

Life, but only discovered it, and demonstrated its power to heal the sick and to raise the dead. Both laws are realities controlled by the Intelligence that sustains all.

It is significant to note that the forces which the world is utilising to-day have been part of the Cosmos since "the beginning." The principle underlying man's use of the telegraph, the telephone, the marconigraph, the dynamo, and the electric-light, for instance, has been in existence throughout all the ages of the earth; but human understanding had not, until a comparatively recent date, developed the power to employ and control the intangible and unseen forces embodied in these inventions. Marconi was the first to put the principle of the wireless telegraph to universal use across great distances, though an earlier experimenter had discovered its practicability between nearer points. Likewise, Jesus was the first to demonstrate on a large scale the omnipotence of the Principle of Life to heal the suffering and to raise the dead, though Elijah had discovered the truth of the Principle some nine hundred years prior to the Nazarene's day.

But in spite of the evidence of impartial history, the Churchaniteer seems unaware that, while his professors of mathematics can prove the arithmetical truth of the discoveries made some 2,200 years ago by Euclid, his professors of "Christianity" cannot demonstrate in the most trivial instance the healing truth discovered by Jesus only 1,900 years ago. The inconsistency of the priestcraft is only aggravated when it declares that the power to employ the discovery of Jesus is not now available. Thus the Churchaniteers

are obliged to confess that the understanding of the principle of Christian healing is unknown to them, and they must, therefore, return to material remedies to try to secure assuagement of their physical ailments.

Such a monstrous position would be paralleled were the electricians to lose the understanding of the principle of producing electric light, and to recommend the world to go back to the use of tallow-dips. But a man who is ignorant of the principle that controls the production of electricity does not call himself an electrician ; nor does one who is unable to employ the law of mathematics presumptuously assert that he is a mathematician. If either of them had the temerity to put forward such a preposterous claim, he would be instantly laughed out of countenance by the Church-aniteers. Yet there is not one member of the orthodox priestcraft that labels itself " Christian," who can apply the healing principle demonstrated by the man whose doctrines orthodoxy professes to preach. Analogically, therefore, no practical Christians are to be found within the " thing " called " Christendom " to-day ; and Churchanity is the only comprehensive title that will adequately distinguish the false from the true.

Notwithstanding this absolute lack of the " signs following " all practical Christians, the Churchaniteer persists in dubbing himself a " Christian." He would consider it a piece of gross impertinence were one outside the pale of the faithful to ask for even the slightest symbol of his understanding of the healing principle that is the hall-mark of sterling Christianity. If not set down to impertinence, he would perhaps dismiss the demand, with a knowing shrug, by assuming that

the enquirer was suffering from religious mania ; and then proceed on his sanctimonious primrose path of dalliance with the fundamental truth of the Christ's teaching. It will now be clear that the Churchaniteer does not allow anyone to be called a mathematician unless he understands the law of number to the point of demonstration. But he is, nevertheless, arrogant enough to pronounce himself to be a " Christian," though neither he nor his priesthood has the slightest understanding of the principle of healing enunciated by the pioneer Christian.

So the human ostriches in the great religious Sahara of Churchanity bury their ignoble heads under the arid sermons of the hierarchy, and fondly imagine that the lumbering body of their inconsistency is not discernible. They dress themselves in the religious old-clothes of Jewry, long since worn threadbare and out-at-elbows, and reject the undivided garment of demonstrable Christianity. They listen patiently to a discourse on the literal meaning of a useless text, unaware that " words are no deeds" ; or, as Paul declared, that " The letter killeth, but the spirit giveth life." They stick to their impracticable and inconsistent " beliefs," forgetful of the fact that beliefs of any worth should reach a point at which they lose their identity in an understanding that expresses itself in life and character. But their spiritual wings are kept so closely clipped by the trimmers whose business it is to keep them fluttering in their foul dove-cotes of orthodoxy, that their aspirations never soar higher than the steeple of the parish-church. In vain do the Churchaniteers worship the Christ, for their stewards

teach for doctrines the commandments of the ancient Hebrews.

Following on Churchanity's belief in the reality of the material world, is its interpretation of the terms realism and idealism. Some few years ago the inspired denizens of Fleet Street were informing the orthodox millions that Russia was the incarnation of all that was vicious and corrupt in regard to government. Now that she is our ally in the world-conflict that is shaking the thrones of dynasties to the very foundations the same scribes would have us believe that "Holy Russia" is to be the saviour of modern Europe. Probably the name of the street called Fleet has some mystic or occult connection with the agility of its corset Press to change what is euphemistically fobbed-off as its "opinions." For in a few short months, British Churchanity is asked to believe that the leopard has changed his spots and the Ethiopian his skin. But any ordinary student of Russian history is aware that the Prussianised bureaucracy still maintains that glorious institution of Churchanity, the mines in Siberia, to which the majority of the leaders of thought under Czardom are exiled from time to time. The "great soul" of Russia is said to be awake as a result of Armageddon, but heaven help that "great soul" if its government does not soon free itself from the heavy shackles of Potsdammed Churchanity.

The war has also enabled Grub Street to "discover" Russian literature, the main characteristic of which is said to be its intense "realism"—the distinguishing mark that separates it from all other forms of writing. These Russian "realists" seem to delight in dissecting

and analysing the physical abnormalities and the morbid psychology of the Russian Churchaniteers. They appear to take pleasure in probing domestic sores of the most sordid nature: clawing at the very vitals of society, like vultures tearing up a chunk of carrion. This national penchant for sipping at the dregs of human existence is surely the barometer which indicates that the Russian system of government is manifestly of an oppressive nature. An oppressed people is always more concerned with the squalor and the degradation of human life: with the material rather than the spiritual side of the individual.

It is, however, this true-to-lifeness in Russian "realism" that makes its appeal to the emotions of the average Churchaniteer, who is invariably more susceptible to things than to ideas. The stone-kicking theory dies hard indeed, for there is more evidence of reality, to the Churchaniteer, in the polished hardness of a granite tomb-stone, than in the principle of number. The truth conveyed in the words of Shakespeare: "Life's but a walking shadow," is but caviare to the generality of "realists," who recognise all that is real and solid and substantial in the figure of a portly beef-eater. It is the old story: the confusion of what is real and indestructible and eternal, with what is unreal, and, therefore, destructible and evanescent. Shakspeare discerned that the beef-eater's body was as fundamentally unreal as his shadow, but the beef-witted Churchaniteer merely kicks the tomb-stone to prove the imbecility of the genius of Stratford on this obvious point.

In all ages the confusion of the meaning of realism

and idealism has led to disastrous results. The poets, and all those who have been possessed with what is called the "artistic temperament" have suffered particularly for this want of co-ordination in their thought. It is the poetic type of men who hitches his waggon to a star in his effort to attain the ideal of his day-dreams. He goes mooning around with his "ideals," endeavouring to remould the world nearer to his heart's desire; and vainly deluding himself that he can find solace from all his woes in the painted dolls in the Piccadillys of the world. He idealises woman, and fondly imagines that he can again and again reach a state of supreme "realistic" bliss in the sympathetic arms of a harlot. This form of poetic licence he calls "realism." But the pages of history are dotted with the splintered and shattered "ideals" of those who sought "realism" that way. Byron, that favoured child of worldly fortune, after a fitful life of "realistic" libertinage, ended his short career surrounded by the fragments of his unrealised "ideals." Wilde began life seeking beauty everywhere; and, disappointed in his search for the "ideal" in legitimate paths, wandered in the trail of "realism," and got his wings well singed. With all his genius for weaving literary tapestry, he nevertheless played with the fires of "realistic" passion until they scorched his very soul. He preached his art-for-art's-sake tomfoolery until his little world of ideals came crashing about his ears. He spent the best part of his meteoric existence inculcating the worship of beauty, while all the time his own "ideal" had been Phallus-worship of the grossest and most "realistic" kind.

Let the Cleopatras, the Sapphos, the Byrons, the Wildes, the George Sandes, and all their kidney, haunt the sacred groves of Phallism in their sordid quest after "realism"; but he who reaches out beyond the flesh and understands that only the spiritual, and not the material, is real, is the true realist. He it is who is too much of a realist to succumb to the idealisation of so-called matter in any form whatsoever. Spiritual self-expression will for ever be a nobler ideal than physical expression: no matter what they may think who obscure their secret Phallus-worship under the sheltering cloak of Churchanity, with its questionable code of "morality."

Truly, the "morality" of the Churchaniteer is past finding out. He has one set of "morals" for times of peace, and another set which he takes down and dusts with "patriotism" for use during war. Indeed, his "morals" are as changeable as the colours of the chameleon; and it is no wonder that Nietzsche declared himself to be the Anti-Christ, if only to show his contempt for the "morality" of the ecclesiastical chameleons. But the "good European" failed to detect the difference between Christianity and the false substitute of the good Churchaniteers. He asserted that Christianity is immoral because it seems to say "nay to life," assuming that the doctrine of chastity, pursued to its logical conclusion, would ultimately depopulate the earth. As a poet of materialism, Nietzsche was alarmed at the prospect of a dispeopled world—taking the human organism as being the highest form of so-called matter.

The good European postulated the reality of

“matter”; yet in “*Ecce Homo*” he writes: “I cannot with sufficient earnestness advise all more *spiritual* natures to abstain absolutely from alcohol.” This use of the word “spiritual” seems to imply that he believed man to be a combination of both “matter” and “spirit”: that man is of dual substance. But Christianity teaches that all is of spiritual origin; that spirit is the only real substance, and, therefore, that the real man is the spiritual expression of unity, not duality. By postulating the dual nature of man, Nietzsche at once finds himself in agreement with his enemy, Churchanity. His transvaluation of all values has thus landed him out of the frying-pan of Christianity into the fire of Churchanity. There is nothing new in such a theory, for it is of the very essence of orthodoxy. His philosophy dates back at least to the era of those Churchaniteers who sought to destroy the Christ-idea by taking the human life of the man Jesus. Those early Churchaniteers had not, nor had Nietzsche, the spiritual understanding of the fact that the real man cannot be destroyed by attempting to put a period to the existence of his mortal body. It was incomprehensible to them that man is not a creation of “matter,” but that his substance is of the spirit only. The “life” for which the good European felt so much concern was the relatively unreal life of the material man; for it was no part of his ethics that Life absolute is indestructible, though it is written: “The things which are seen are temporal, but the things which are not seen are eternal.”

Nietzschean doctrine commits its followers to the belief that to “live dangerously” has an ennobling

influence in the life of man : in other words, that an unreality has power to affect for good the substance of reality. This dogma is again unadulterated Churchanity ; for the latter considers " danger " to be very " real " indeed, and maintains the army and the navy with which to meet it. But Christianity teaches that danger is unreal, and, therefore, destructible by correct thought, and cannot affect the Law of Life. It is an interesting speculation as to how many " good Europeans " there are who follow the Nietzschean creed of " living dangerously," and are at the same time water-drinkers by accepting his " earnest advice " to " abstain absolutely from alcohol."

The weakest link in the Nietzschean chain of philosophy, however, lies in the fact that it did not enable him to retain his sanity to the end. All the world knows that the last years of his short life were spent in the outer darkness of hopeless lunacy. Hence a philosophy which did not ensure its founder from losing his " reason " cannot be a safe guide even for professed materialists. Because the great self-styled Anti-Christ was unable to reconcile his practice with his preaching, it is incontestable evidence that there is no sustaining Principle behind his philosophy. Thus again is the good European's system of thought stamped with the trade-mark of Churchanity, for the latter can do nothing for insanity but isolate the patients in ever-growing institutions.

But the Law of Life, which is the first principle of absolute Christianity, exists " not to destroy men's lives, but to save them." The great Nazarene by His understanding of this eternal law demonstrated the

unreality of insanity by casting it out of many afflicted persons ; as also did His followers. Therefore, instead of Christianity saying " nay to life," it unquestionably says the reverse. When the truth of it is fully understood by a more spiritually advanced community than has been these seventeen centuries, the unreality of death itself—" the last enemy that shall be abolished "—will be comprehensible again in the world. The Founder of Christianity declared : " I came that they may have life, and may have it abundantly." Death has no place in the spiritual philosophy of Christianity : it is an invention of the materialists and their friends, the Churchaniteers, who base their little systems of thought on the vagariousness of human " intelligence," and ignore the truth that there is only one sustaining Intelligence behind the cosmos.

Incidentally it may be remarked that Nietzsche was obliged to resort to the use of glasses to " preserve " his sight at the beginning of his " intellectual " career, when he was only seventeen years old. Like the good Churchaniteer that he was, the Anti-Christ sought material means for safeguarding one of his senses, unheedful of the fact that the Christ Himself, whose gospel he affected to shatter, was able to give even sight to the blind and not merely spectacles to the weak-of-eye. But the good European was thoroughly consistent with his materialist beliefs in seeking material remedies for his physical defects, and thereby denying the practicability of spiritual healing. Being an " honnête homme," he was aware that the herd of Churchaniteers give lip-service only to Christianity, but heart service to arrant materialism.

Certain of the "intellectuals" affect to despise Christianity as being hopelessly out of date, and make confusion worse confounded by assuming that Churchanity is the legitimate expression of Christian ethics. They have not yet discovered that the religious milk-men of orthodoxy have systematically diluted the essence of pure Christianity to suit the varying circumstances of each age, as a dairyman waters his milk. Too clever by half, the intellectuals never doubt but that Christianity is being taught even to-day in the commercialised tabernacles of Churchanity. Having been foolhardy enough to judge superficially, it is logical they should arrive at the conclusion that the impractical bombast of organised orthodoxy is merely sounding brass and a tinkling cymbal, whose sweetness is wasted on the desert air of sectarianism, but—it is not Christianity. In thus dismissing orthodox "Christianity" with a shrug of contempt, the intellectuals are not at the same time relegating fundamental Christianity to the limbo reserved for subjects they have discarded from serious consideration. Perhaps the story of Gamaliel, the lawyer, is apposite to their case; for when the multitude deliberated whether to slay Peter and the other apostles who were with him, Gamaliel got up and said: "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will be overthrown; but if it is of God, ye will not be able to overthrow them, lest haply ye be found even to be fighting against God." Though Churchanity also has tried, without success, for seventeen centuries to deny the Principle of Good, it is certainly true that

“intellectualism” will prove equally impotent to overthrow the invincible Christian teaching. Indeed, intellectualism can never do so by disputatious discursiveness, for demonstration of the power to heal by spiritual means alone will always be more convincing proof of the practicability of the Christian teaching than clever “intellectual” quibbling, “after great argument about it and about.” When intellectualism has even once succeeded in demonstrating its “power to will” the healing of the slightest sickness, it will be time enough to consider the “senility” or the “illogicalness” of the Christian gospel as a spiritual power in the world.

The clerical gramophones told the herd, when Armageddon came along and knocked the time out of joint, that the three chief instigators of the German crime were Nietzsche, Treitschke and Bernhardi. To link up Nietzsche's name in such an unholy triple alliance is worthy of the theological policeman of the present era. For they are themselves responsible for the crisis as a result of centuries of misrepresentation of the Christian teaching in this country, as well as in Germany and the rest of the “civilised” globe. The Early Churchaniteers crucified the Christ-idea of non-resistance. To-day, He is again being crucified to gratify the blood-lust of the modern Churchaniteers who profess to be His disciples. The Kaiser shouted “Crucify Him, crucify Him!” and millions of Churchaniteers in Europe joined in the “patriotic” chorus. Who shall say but that Churchanity shall find its own grave in the trenches dug in the map of Europe by the hosts of Armageddon?

CHAPTER IX

THE LAW OF LIFE

FOR a mathematician to discuss the forty-seventh proposition of Euclid with one who is ignorant of the science of mathematics, is simply to waste his learning on the desert air. Though he may understand the infallibility of the principle which underlies all mathematical problems, his talk on the subject would be mere gibberish to the uninitiated. In like manner, to discuss the unreality of "matter" with the stone-kicking Churchaniteer is to speak with "new tongues." To declare to him that all reality is of spiritual substance—even the stone he has kicked—is to invite his incredulity and derision.

It will always be difficult to treat of metaphysics with words and metaphors signifying objects visible or tangible to the human senses. The use of abstract terms is in itself a "new tongue" to the average layman, who is none too ready, nor perhaps capable, to deal with ideas and the "things" unseen which are eternal. To one who is satisfied with the evidence of his senses that so-called matter is real, any suggestion of the spiritual basis of the Universe comes as a rude shock. He immediately shuffles his feet in an effort to find a large stone, like Johnson, so that he may anchor his "faith" to it. When he first hears of

Spirit being the basic substance of all creation, his mental horizon is immediately filled with visions of a glorified brewery, where the excisemen cease from troubling and the beery are at rest.

The Churchaniteer who accepts unquestionably the material interpretation of the universe may point to a flourishing oak tree in full summer foliage, and proclaim it to be "real," if anything on earth is. He sees the green leaves at midsummer in all the purity and the perfection of their beauty, and calls them "real." In autumn, he revels in the more sombre tints that are already witness of the decay and pending dissolution of this wonderful work of "reality." The forces of nature, aided by the winter's wind, do their unerring work, and soon the erstwhile "real" leaves are nothing but an indistinguishable mass of common "matter." Thus the leaf that was said to be "real" by the Churchaniteer actually loses its identity, and ultimately becomes a force for producing grass, or some other form of vegetable growth.

The Scriptures tell us that all flesh is grass, but there is less of metaphor in that dictum than is generally appreciated. Though man does not live by bread alone, yet a large percentage of his physical sustenance is derived from the vegetable world, and milk is the quintessence of grass itself. Even the animal part of his diet is mainly confined to those quadrupeds and birds that feed on grass or vegetable life generally. Thus the prophet's words are a mere truism. If examined from the other end of the telescope, the similarity is still apparent. Dead flesh, whether human or otherwise, is known to be invaluable for

fertilising purposes ; hence the sward on a battle-field, or the grass on an agricultural field, may be equally representative of the truth that is embodied in the epigram that all flesh is grass.

Analyse man from a chemical standpoint, and he is equally elusive. The chemists have discovered that the human body is made up of certain percentages of oxygen, nitrogen, and so on, and that by far the largest proportion of it is water only. One is at once impelled to wonder why a being which is composed of such a comparatively large amount of water should ever succeed in becoming diseased. The materialists premise that "matter" is the seat of pain, and that pain is real ; therefore it seems almost surprising that a lake, which is a hundred per cent. water and "microbes," never manifests pain at any time. Oxygen and hydrogen are the components of water, but H_2O does not require the addition of other chemicals to prevent it from developing pneumonia. Again, there is nitrogen in an egg, as in the human body ; but hitherto the world has not heard of an egg suffering from measles.

I have no intention of being flippant in using such unusual comparisons ; and it will not serve his purpose if the Churchaniteer endeavours to climb out of his corner by declaring my argument incongruous. It is entirely with the purpose of meeting him on his own little cabbage-patch of materialism that I put forward these parallels. He will probably declare that it is because there is no sentient "life" in water, or in an egg, it is immune from disease and pain. But there are all the mysterious potentialities of

sentient life in a fresh egg ; and an egg contains certain of the ingredients that go to form man. If therefore, the chemical composition of the human body and of the egg is identical in some respects, and it is assumed that " matter " is the source of pain and disease, then it would follow that similar matter in any form whatsoever should be subject to these manifestations. This is certainly not so ; and consequently it is this intangible thing called " life " that must be present before " matter " can feel pain or disease. But there is life in the vegetable as well as the animal world, and it would be difficult to determine exactly where the one kingdom ends and the other begins, but for the fact that the former has no voluntary motion.

It is common knowledge that there is an order of plants which possesses the digestive faculty peculiar to all animals—the Sun-dew and the Butterwort being examples. The leaves of these plants have tentacles, covered with a viscous substance, upon which flies are entangled ; and the plants derive their nitrogenous food by absorption from the tissues of the insects thus taken captive. Another plant having digestive functions is the Venus's Fly-trap of the southern states of America. So sensitive are its tentacles that, when touched by a fly, the lobes of the leaf close up suddenly and secure the insect. The food thus captured is digested by the fluids of the plant with an action much similar to that of the gastric juices of the higher animals. Thus with carnivorous plants on the one hand and carnivorous animals on the other, it is well nigh impossible to separate animal " life " from vegetable " life." One of the distinguish-

ing marks between the two kingdoms is said to be that only the former has sensation, but who shall determine exactly whether the oyster or the Venus's Fly-trap is the more capable of sensation ?

Now, if there must be "life" present in the "matter" of mortal man before he can experience pain or disease, neither pain nor disease can possibly be removed permanently by the application of other forms of "matter," such as drugs. "Life" not being "matter," but an intangible abstraction, it follows that it cannot be affected by drugs, nor any material concoction whatever. As an abstraction cannot suffer pain, nor be responsive to the action of "matter," therefore, "life" is not the source of pain. As "matter" cannot have sensation without "life" being present, it is certain that neither is "matter" the cause of pain.

What, then, is the source of disease and pain? Without question, both originate in the thought of those who believe that man is of material substance. It is mental error that is at the root of all discordant conditions of the mind and body of the human being. Just as mental misunderstanding of the abstract law of number has been seen to result in the obvious error that two and two are five, so does human misunderstanding of the Law of Life culminate in the false declaration that man is suffering from disease and sickness. All error is of mental origin, whether it be made in practical arithmetic or in practical life. Hamlet wisely says :

There is nothing either good or bad
But thinking makes it so.

In this couplet, Shakspeare proves that he obtained a glimpse of the truth that all error, or evil, is to be attributed to mortal thought. It is utterly impossible, therefore, to reach the seat of disease by means of drugs, since all disease exists only as error in thinking. Bad or evil thought—error of thought of any kind—manifestly cannot be reached in the remotest degree by confessedly material means. Wrong thought can only be corrected by right thought, and as disease and pain and sickness are primarily caused by erroneous thinking, the only reasonable method of healing physical discords permanently is by holding the correct thought concerning the spiritual wholeness of the real man, who is the reflection of Principle.

Macbeth enquired of the doctor attending his lady: "Canst thou not minister to a mind diseased?" But the good doctor had to confess that his drugs were incapable of removing "the damned spot" from her mind. He was not aware, however, that a manifestation of influenza is as much "a damned spot" in the human mind as the manifestation of murder. He had not perceived that Macbeth's advice to him: "Throw physic to the dogs," is as applicable in the one case as in the other.

As it was in that remote age, is now, and ever shall be as long as mankind does not recognise the mental origin of all disease, sickness and pain, the Churchariteer will continue to deliver up his suffering body on the altar of the medicine-man. He will perforce be obliged to resign himself to the tender mercies of the bacteria-farmers and the serum-mongers, whose means of livelihood is by selling their wares like any market-

gardener or poison-vendor. He will cling to the nebulous theories of the ever-changing "science" called medicine, and will be driven to submit his pain-racked body as the innocent victim of an experiment on the operating-table. The price of his "faith" in the medicine-man is at the expense of his "faith" in his "God." He prays: "Thy will be done," but it is the will of the doctors to which he meekly and cringingly surrenders. Though he may render lip-homage on Sundays to the God of Churchanity, on every day of the week, including Sunday, he bows subserviently to the decrees of the god of medicine.

The quacks of the synagogue prescribe wine at Holy Communion for healing the diseases of the soul: the quacks of the market-place prescribe wine and all the drugs in the pharmacopœia for healing the diseases of his body. Thus the organised ignorance of fundamental Christianity, embodied in the preaching and the medical faculties, is allowed to do its fell work in the affairs of men, notwithstanding the fact that the preaching and the healing functions were first co-ordinated in Palestine by the man who demonstrated forever the unity of all good.

In classifying the "intellectual" professions that he considered necessary in every civilised nation, Ruskin placed the pastor in a distinct and separate category from the physician. This proves explicitly that Ruskin had failed to observe in original Christianity that the two were one and indivisible: the preaching being inseparable from the healing gospel; and, incidentally, it discovers the orthodoxy of his Churchanity. The sequence of the centuries has

undoubtedly obscured that fact of the oneness of healing and preaching from the observation of the multitude. For custom makes cowards of us all, and nothing short of a revolution in thought will be required to move the mountain of superstition that now intercepts the light of the world from the spiritual sight of men. The mists of materialism have too long prevented this eternal light from shining on the wayward footsteps of mankind. But just as it is certain that the sun is still shining at noon even when impenetrable fog wraps the city in the darkness of night, so it is true that the light which shone at the noontide of Christianity in Galilee is still available. It has been completely cut off for centuries by theological fogs and the miasma arising from the defunct dogma and creeds of Churchanity. But this total eclipse of the light is only temporary, like an eclipse of the sun, and when the shadow caused by materialism has passed away, the healing principle will again be found to be as omnipotent as of old.

It would be a gross injustice to the medical profession not to acknowledge the great work it has done in attempting to alleviate the sufferings of humanity for centuries ; and in filling the breach left vacant by the ecclesiasts, who *should* be the practical Christian healers. The tireless industry and splendid devotion of the vast majority of the practitioners of *materia medica* are matters of everyday occurrence, but it is to be regretted that all this energy should be directed in a channel which begins with the mistaken premiss that "matter" is real. It is easy for the medical fraternity to accept the promulgation of their brother-

Churchaniteers that the so-called miracles were acts of supernaturalism. Only another step leads to the assumption that one mighty act of "supernaturalism" might have cleared the world for ever of error in every form.

But, as I have tried to make clear, "miracles" are not supernatural but perfectly natural acts. There is nothing of magic or sorcery about any of the "miracles" no more than is to be found in any other branch of learning, besides the healing gospel. Were it possible to resurrect one of the mediæval Churchaniteers, and to show him an electrically-driven railway-train rushing along at the rate of sixty miles per hour, he would be likely to call it a "miracle"—so incomprehensible and so "supernatural" would it appear to his ignorance. But to those who understand the law relating to electricity, a moving train is a very natural occurrence. Yet there can be no shadow of doubt that the same principle was at the command of the early Churchaniteer had he only been aware of its existence, and understood the secret of its application. His reliance on the horse by land and the sail by sea were not imposed on him by the with-holding hand of the "Creator," for Principle is eternal and available at all times to those who understand its use. It was solely the ignorance of the mediæval Churchaniteer which prevented him from utilising this world-old principle, and this ignorance of the law of electricity did not make that law unreal because it was not known to his mortal senses. For in all times and all places the limits to the understanding of man have never been arbitrarily fixed by an inflexible "Creator," but

have been self-imposed by mortal ignorance of the Principle that underlies all reality.

When the arithmetician discovers an error in his figures, he does not call in the aid either of black or white magic to correct the mistake. He simply strives to apply faultlessly his understanding of the law of number to the problem. When the true answer is obtained by right thinking, he does not attribute it to a "miracle," but to his power to demonstrate the truth of the never-failing law. In the same way, when the Churchaniteer manifests an error in his physical health, it is useless to appeal either to magic or drugs, since all human error is fundamentally born of wrong thought. Wholeness can only be attained by correctly understanding the truth about the Law of Life and the spiritual reality of man. The Law of Life and the law of number are both natural laws co-ordinated by the Principle that sustains all creation. They have no connection with so-called supernaturalism, which is a favourite word used by those who are at a loss to "explain" the "miracles" in terms of materialist thought.

Thus the great Churchaniteering combine has continued throughout the ages to flood the religious markets of the world with its gimcrack morality, its shoddy doctrine and its adulterated Christianity. Established originally in Palestine some nineteen hundred years ago, and carried on for about two centuries on the principle laid down by the Founder, Christianity ultimately degenerated into a mere soul-salvage society, run on business lines. To-day, the Managing Director of the Head Office at Canterbury

of the Episcopalian Department receives £15,000 a year for representing the teaching expounded by the Nazarene Carpenter, who never earned more than the wages of an artisan. The First Christian travelled afoot through Galilee demonstrating the healing truth to those seeking His aid. But in these more "enlightened" days, the worthy gentlemen known as our "spiritual peers" travel about in motor-cars, not to heal the sick and to raise the dead, but merely to "open" a bazaar, which any other Churchaniteer could do equally as well, or to "lay" a foundation-stone, which any mason could certainly do better.

And so the deluded masses are content to lie down in the green pastures of Protestantism, or to be led by the quiet waters of Romanism; and in their blind homage they know not whither the diluted "Christianity" of their priestcraft leadeth them. For both departments of orthodoxy have been impotent for centuries to apply the healing truth of the Christ's teaching; but, nevertheless, they have stolen the letter of His gospel, and continue to bolster-up with obsolete superstitions the tottering unities of the Theological Trust bearing His name. Thus the good Churchaniteer is literally being crucified daily between two thieves—the thief representing Romanism and the pilferer standing for Protestantism.

The hunt for "good livings" with higher wages is of more interest to these paid agitators of Churchanity than the search for demonstrable truth, which is concealed behind a mass of canting claptrap, with old man Moses as guide, philosopher and friend. So zealously guarded are the vested interests of the

Salariat that when Shelley declared what he considered to be the truth about the Churchanity of his time, the poet was promptly expelled from Oxford, as a dangerous atheist, by the paid defenders of the orthodox faith, who arrogated to themselves the function of representing the Christ on the Episcopalian portion of the earth's crust.

The same usurpatory disposition has always characterised Churchanity. It was this intolerant spirit which upbraided Jesus with blasphemy; declared Paul not fit to live; denounced Wycliffe as a forger of lies; dismissed Luther as a drunken friar; and committed Galileo to a dungeon for telling the truth. During every period of ecclesiastical history, the domineering instinct of self-preservation has been continuously rampant among the professional Church-aniteers. Preferring their bread buttered on both sides, and along the edges also if possible, they made it their main province to ex-communicate, denounce or otherwise ostracise those brilliant pioneers who saw through and beyond the arrogance of the purblind preaching pettifoggers.

Whether in the bondage of a Babylonian captivity, or amidst the Bacchanalian orgies of Roman sensualism; in the triumphant hour of Greek intellectualism, or the dark ages of mediæval superstition, there has invariably stood forth some valiant defender of facts to rescue the banner of truth from its neglected corner and to plant it again in the forefront of spiritual aspiration. Down through the sequence of the ages have resounded the insistent voices, crying in the wilderness of human doubt and despair, of seer and

sage, priest and prophet, student and philosopher, the understanding of whom pierced the veil of "matter," and discerned the fact that behind the ever-changing "material" universe lay the real spiritual substance of which the tangible things of the physical senses are but shadows and counterfeits. The constant conflict for supremacy in human thought between spirit and "matter" can be traced in history; and though so-called materialism is at deadly grips in Europe to-day, who knows but that it may be the first phase of its death-throes the world is now witnessing? For the material law of death cannot for ever supersede the supreme spiritual Law of Life.

CHAPTER X.

THE EVOLUTION OF CHURCHANITY

THAT Churchanity should be so deeply permeated with the desire of killing its enemies instead of loving them as taught by the First Christian, is matter of no surprise to those conversant with its early history. During the primitive stages of the Christian religion under the Roman Empire, those who embraced the faith of the Gospel declined the active cares of war and government, though they yielded to the established rules of the State the most passive obedience, and rendered unto Cæsar the things which were Cæsar's. Inoffensive as was their religious faith, as well as their mode of worship, neither saved them from the suspicions of the pagan multitude, whose impatient clamours led ultimately to their denouncing the Christians as the enemies of gods and men, and demanding that they should be thrown to the lions.

During the first decade of the second century, the professing Christians were sentenced to death by a promulgation of Trajan, whose reign otherwise was characterised by justice and clemency. Thus the era of "martyrs" was instituted. In course of time, however, the tide of human affairs began to flow in favour of the Christians, for the Emperor Constantine became a convert to their faith during the second

quarter of the fourth century, and put an end to the persecution by the pagans. It indicates the thirst for power those early representatives of Churchanity possessed, when it is remembered that they were willing to accept the nationalisation of their privilege to preach Thou-Shalt-Not-Kill from an emperor whose hands were stained with the blood of his own son.

Gibbon estimates that not more than a twentieth part of the subjects of the Roman Empire had enlisted under the banner of the Cross before the conversion of Constantine. To encourage recruiting to the ranks of the faithful, the emperor promised to each "convert" a white garment and twenty pieces of gold. Thus the purchase of salvation by the masses was at a premium, and the attractive terms offered were such as to induce them to embrace the new creed in vast numbers. In Rome alone, in one year, twelve thousand men were baptised, besides women and children, and the legal establishment of "Christianity" throughout the empire was accomplished on the sound business lines for which Churchanity has always been noted. As quantity rather than quality was the watchword then as now, it can readily be understood that when the original five per cent. of believers had been diluted with the remaining ninety-five per cent. of bonus-seeking "converts," the resultant must have been a very weak solution of the spirit of fundamental Christianity.

Indeed, at the time of the national establishment of Churchanity in the Roman Empire, the pure stream of the early Christian faith had already become sullied by the schisms of the rival sects. The clay feet of

sectarianism had begun to crumble under the weight of argument in the different schools, and the cloven hoof of Churchanity at length became manifest. The power to heal according to the Christian principle had been long in abeyance ; and preaching had become the only duty of ecclesiasts. Healing by spiritual means was then merely a tradition to be superstitiously revered ; and in all ages the reverence for superstition seems to be as congenial to the unimaginative masses as the very air they breathe. So insistent on the multitude is the necessity of having a religious "belief," be it never so vague, that it will accept any plausible tale which the priestcraft deems it expedient to preach. Moreover, as the plebeian members of a community are largely governed by imitation of their "superiors and betters," it was only in the logical course of events that the majority should follow the august lead of a Cæsar, without asking awkward questions of his salaried religious officials.

It is true the clergy endeavoured to make up by eloquent preaching for what they had perforce to deny to the multitude in respect to healing ; but in any era there is little solace to be derived from a sermon, be it never so eloquently delivered, to a man suffering, for instance, from rheumatism. Toward the latter end of the fourth century, one of the bishops of Constantinople, John, was most apologetic to his flock for professing Christianity without having an understanding of its healing power. He modestly acknowledged that, as he was destitute of the "gift of miracles," he had endeavoured to acquire the arts of oratory. So successful were his efforts in this

histrionic direction that his contemporaries dubbed him Chrysostom, or "the Golden-mouthed." To another philosopher, speech is silvern, but silence is golden; hence it shows how the tentacles of Church-anity had gripped the superstitious minds of that remote generation, which was satisfied with the preaching of the "golden-mouthed" John and his fellow-orators. Paul wrote to the Christians of Corinth: "I will come to you shortly . . . and I will know, not the word of them which are puffed up, but the power. For the kingdom of God is not in word, but in power." Had Paul's standard of Christianity been applied to the good Chrysostom, it would seem that his eloquent "word" was no qualification, without the healing power, for a bishopric in a Christian diocese.

The early Christians were unversed in the subtleties of debate that are amongst the essential qualifications for our modern theologians. Their discourse was not exactly of Nestorian grandeur—"sweeter than honey"—nor did it rise to the sublime heights of the "golden-mouthed" bishop. No stress was put upon the bombastic splendour of dialectical juggling with texts and phrases. They were conscious that it is always sophistical to "draw out the thread of their verbosity finer than the staple of their argument." Guiltless of mere word-spinning, they knew full well their best argument lay in the truth of the Law of Life demonstrated in their own lives, as well as on those who sought the healing gospel. Yet it will be remembered that when Paul was arraigned before Agrippa at the instance of the Churchaniteers of his day, the

apostle gave such a convincing account of the teaching for which he stood, that the Judæan King in discharging him declared: "With but little persuasion thou wouldst fain make me a Christian."

While the great majority of the early Churchaniteers accepted without question the verbal "Christianity" of their chief priests and theological scribes, there was nevertheless a proportion of sceptics whose spiritual thirst for truth was not to be quenched by the skim-milk of the orthodox school of religionists. Those "heretics" demanded more solid pudding than Churchanity could supply; and as coercion was the most effective method of driving unbelievers into the orthodox fold when it was nationalised, the exploiters of Churchanity very soon extended their traditional doctrine of physical force to those outside the pale. It was Augustine who encouraged the simple device of exterminating all "apostates from the true faith"; and he inaugurated the system of cold-blooded murder that proceeded apace for centuries under the protective shadow of the Cross. The extermination of apostates was carried out on a scale that made martyrdom itself a mere drug on the religious market of the "true faith."

Romanist persecuted Protestant, Protestant exterminated Romanist in turn: each smiting the other's cheek in retaliation when the varying fortunes of the religious war favoured; and so the merry game of Churchanity went on. The Romanists had a long innings, but were at last bowled out by Luther. Under his leadership, the victorious Protestants continued the traditional methods by attempting to force the

new vintage down the throats of those who preferred the old wine. To put new wine in old leather bottles is always disastrous and it is equally calamitous to compel anyone to accept a brand of Churchanity that is repugnant to him. But the salaried Churchaniteers believed otherwise, and the pages of ecclesiastical history are metaphorically bespattered with the blood drawn from the victims of the competing "Christian" sects.

The Scriptures teach that man is made in the "image of God"; yet the mediæval representatives of the "Vicar of Christ on Earth" had never the slightest compunction in lashing thousands of those "images of God" to the rack of the Inquisitors, and wantonly torturing them, with the purpose of wringing a confession of the only "true faith" from their mangled victims. Long ere Torquemada and his sturdy henchmen had begun their fell inquisitorial work in Spain, the man who had decreed the "extermination of all apostates" had gone aloft to take his seat in the celestial circle, as "Saint" Augustine.

Begun in a small way, the business of exterminating apostates grew so rapidly that it was ultimately found necessary to open branch establishments throughout the Churchaniteering realms. Indeed, the success of the retail shops was so well assured, that the question of starting in the wholesale line was seriously considered. Under the chairmanship of Pope Innocent III., the Board of Directors of the great Roman Catholic Combine (with its headquarters at Rome, Chicago not then being in existence) finally established the Inquisition—a tribunal charged with the extermination of

heretics. The first experiment on a large scale was the slaughter of some twenty thousand Albigenses, whose only fault appeared to be that they elected to worship God in a way of their own choosing.

This lively incident in the carrying out of the maxims of the Churchaniteering multiple-shopkeeping business was deemed so satisfactory that the devout followers of St. Augustine in a later century engineered the St. Bartholomew's Day massacre, when upwards of seventy thousand misguided "heretics" were murdered in cold blood by the Wholesale Butchering Department of Romanism in France. This happy event caused so much joy in the Romanist world that Pope Gregory XIII. ordered a *Te Deum* and other public rejoicings to celebrate such a glorious victory for Jesus Christ—the great teacher of non-resistance. The many instances of burning at the stake—Cranmer, Latimer, Ridley, Savonarola, to name a few—are as naught when considered alongside the computation that upwards of three hundred thousand "heretics" were victims of the Spanish Inquisition alone in the course of some three centuries.

Though the Protestants had suffered badly at the hands of the Romanists, it did not deter them from taking a leaf out of the Papist's book when opportunity offered, though, worshipping Nemesis as they did, vengeance was second nature to them already. For the Episcopalian Protestants made war on the Presbyterian Protestants with a view to "converting" them to their own particular "faith." What is now known in history as "The Killing Time" in the seventeenth century in Scotland was thus introduced,

during which the Covenanters were pursued by the armed emissaries of the Canterbury Lambs of Episcopacy, and shot at sight like vermin. And so the preaching of salvation to the multitude was carried on—with the aid of blunderbusses, swords and pistols, racks and thumbscrews, which were more effective arguments than sermons and prayers to “convert” the unruly. Even the “golden-mouthed” oratory of a Chrysostom was then less persuasive than the eloquence preached from the ponderous muzzle-loader of a dragoon.

It is the fashion with many Churchaniteers to pity the benighted ignorance of the Jews because of their belief in the efficacy of “burnt offerings” to propitiate the “wrath of God.” But it is mere matter of history to relate that Churchanity in all ages has continued to offer up its “burnt offerings” at the stake and in war, in the shape of the human flesh and blood of the massacred and martyred thousands. Talk about the Massacre of the Innocents! Why, the murders committed at the instigation of Herod the Jew fade away to utter insignificance when compared with those involved by the decree of Augustine the “Saint” and Innocent (?) the “Christian!” The Leopoldian iniquities in the Congo, the recent Putumayo savageries and the callous atrocities of the current war, are all indicative of the amount of immoral brutality with which Churchanity everywhere to day is saturated. For Churchanity to attempt sanctimoniously to wash its hands of all responsibility for these ferocities, is merely to beg the question. So long as the “thing” I call Churchanity can be “examined historically,”

there will be substantial evidence that it always favoured parallel measures for spreading its doctrines. For it cannot be gainsaid that the many massacres and martyrdoms of the "heretics," and the instances of blood-guiltiness above-mentioned were the deliberate deeds of professed "Christians," or of those acting under the ægis of institutions or forms of government nominally "Christian."

The Churchaniteers also superciliously wonder at the peculiar blood-thirsty penchant of the Red Indians for human scalps. They appear to overlook the fact that the scalp-hunters of the orthodox creeds have a record in executions and hangings alone that would almost induce the prize head-hunter in the happy hunting grounds to think that he had indeed lived in vain.

That the same murderous propensity as of old still survives amongst the Churchaniteering nations is all too evident. It is the "heathen" peoples who are at peace, whilst the "Christian" nations, including all the "first-class powers," are ranged against each other in an effort to convert Europe into a veritable shambles. The missionaries to the heathen must be having rather an uphill task at present, and will require more than the skill of a Balkan diplomat to answer the embarrassing questions of the converted. I can sympathise thoroughly with the well-intentioned Churchaniteer who may be asked by a dusky communicant why it is that Christianity teaches "Thou shalt not kill," yet the soldiers of the "Christian" nations are killing each other in thousands.

The strange logic of the Churchaniteers in this

country was particularly displayed in their denunciation of the Germans when the system of gas-poisoning was first employed against the Allies. One military critic, calling himself a "Christian," wrote: "It is a maxim not only of Christian but of civilised warfare that nothing more be done than is necessary to incapacitate your foe, and that wanton torture is in all cases indefensible." Howls of horror in much similar phraseology arose from every morocco-leather, Churchaniteering throne in Fleet Street. Now, if the above quotation mean anything but mere cant, it implies that "wanton torture" is not in consonance with the ethics of Christianity—a conclusion with which I unconditionally concur. But as the critic had obviously confused the ethics of Christianity with the maxims of Churchanity, the sheer hypocrisy of the statement is colossal. Had he conveniently forgotten the wanton tortures of the Inquisition, already alluded to in this chapter? Have not the competing Churchaniteering sects inflicted wanton tortures upon one another since the first schism split the ranks of the faithful? Are we to understand that burning at the stake is not wanton torture, but merely one of the accepted "maxims" of Churchanity? Wanton torture was surely reduced to perfection by the Protestant Churchaniteers who hit upon the brilliant "maxim" of tying the two women Protestant Covenanters to stakes in the Solway sands, and then piously standing-by while the incoming tide crept up by fractions of an inch to the unfortunate creatures, and drowned them at last.

The pagan Greeks may claim their mythological

torture of Tantalus ; but, "historically examined," the "Christians" with their "maxims" and their Maxim-guns bear away the palm every time when it comes to a question of actual "wanton torture." I am not here attempting to defend the employment of poisonous gas in warfare, but simply concerned to show that its use is quite in accordance with the "maxims" of historical Churchanity, though it has no connection whatever with fundamental Christianity. As gas-poisoning has been employed by both sides of the belligerents, it would seem that the "maxims" of warfare will have to be revised by the Churchaniteers to meet the latest improvements in the machinery for human destruction in systematised murder. But for Churchaniteering critics to quibble about the "maxims" of "Christian" warfare is only to hold up Churchanity as the laughing-stock of all unprejudiced observers.

Far from following the example of the Master Christian in not forcing His teaching down the throats of those unable to digest its spiritual significance, the professional Churchaniteers in every age have never hesitated forcibly to compel the masses to accept the diluted moonshine which they presumptuously asserted to be the true light of the world. When their golden-mouthed and silver-tongued oratory failed them, the fascinating rhetoric of the rack, the thumbscrew and the faggot were substituted. The priesthood massacred the heretics, exterminated the apostates, imprisoned the pioneers, shot the idealists, tortured the independent, and generally bullied and forced their crumbling creeds and dying dogma upon those who exhibited a

preference to save their "souls" or be damned in their own particular way.

The benefit of the doubt which has always been commended by philosophy was never tolerated by Churchanity. Uncompromisingly, the crafty time-servers of orthodoxy have invariably demanded meek submission from believers, and at all times have not hesitated to employ physical force to attain their "spiritual" object—the end justifying any means taken, being a necessary axiom in spreading the good tidings of Churchanity. If a sceptic doubted the possibility of the "life eternal," as likely as not he might be rushed into "life eternal" by martyrdom. If a schism arose, such as the Arian-Athanasian controversy, the rival factionaries, representing ostensibly the Gospel of Love, sought to gain the mastery over each other by pursuing the gospel of brute force. For throughout the centuries there has intermittently been waging an internecine warfare between the fiery combatants in the Churchaniteering cockpit. The fortunes of war have gone first with one sect, then with another; and, doubtless, this wonderful exhibition of perpetual "spiritual" motion has induced many to question whether, after all, it is the gospel of hate which Churchanity actually represents. Certain it is, however, that the putative "Christian" nations have wrought more bloodshed during what is strangely called the "Christian era," than have the "poor, dear heathen" and heretics for whom Episcopalian Churchanity generously "prays" on each Good Friday. Yet we are led to believe that the most "enlightened" and "progressive" nations are all "Christian."

Founded by bribery and brute force as Churchanity unquestionably was at the instigation of Constantine, it has continued religiously in unswerving loyalty to that early tradition. To-day it is the most powerful organisation for spreading the gospel, not of Christianity, but of physical force, that the world has ever known. It is not at all a spiritual, but a physical hold which the parasites of orthodoxy have obtained over their tame flocks. Not for nothing has a system of rewards and punishments been upheld for centuries by the Holy Willies who share the loot of the religious competition from age to age. Martyrdoms, sainthood and heaven on the one hand, and massacres, purgatory and hell-torments on the other, have long been the "spiritual" goods from which the good Churchaniteer has had to make his limited choice.

It is true that martyrdoms and massacres are not practised in the early fashion by the modern votaries of Churchanity, mainly owing to the awakening of social morality. But as long as the submissive millions permitted the use of the rack, the dungeon, the thumb-screw and the stake to extend and to promote the "kingdom of God on earth," the priestcraft continued to enjoy such gratifying means of spreading the gospel of "Christian" brotherhood. To-day, more subtle methods are required for dealing with apostates and heretics and even rival Churchaniteers. When war breaks out suddenly, the Black-cloth Brigade of each belligerent nation trades upon the "patriotism" of the public and declares "God" to be on its particular side. Thus Churchanity squares the circle by pitting "God" against Himself—in utter ignorance that God

can have no knowledge of war, or any other manifestation of evil, since Principle, God, Good, "is of purer eyes than to behold evil." As well might it be said that the principle of number is conscious of an error in arithmetic. No officially "Christian" nation ever went to war but its soldiers had the gracious privilege of being "prayed-for" by the shovel-hatted battalions left behind.

It would appear that the "Christian" statesmen first of all declare war, and then hold "special services" to intercede with "God" to get Him to stop the bloody carnage, if it is "His will." The quaintness of the situation is sublime, and it sounds very much like locking the stable-door after the nag has been stolen. It would be as reasonable to pray to God to suspend the law of gravitation so as to arrest in mid-air a stone dropped from a church spire. Believers in the "law" of physical force, which is a succinct definition of all warfare, cannot receive any aid whatsoever from a being that is spiritual in essence. But such is the muddleheadedness of the Churchaniteers that they fondly attempt to run with the hare and also to hunt with the hounds.

War is the final expression of that system of rewards and punishments which has always been the platform of Churchanity. The theory is that "God" chastises the "wicked" nation by making the "good" people His instruments of righteous vengeance—a system which upholds the mediæval belief that Might is Right. Are we on that account to infer that, because the brute force of Romanist Churchanity compelled Galileo to recant the truth of his discovery, therefore, Might is

Right ; and that the "wrath of God" was placated by throwing the old scientist into a dungeon? Is it to be accepted seriously at this time of day that the Papists had "God" on their side when they butchered the French Huguenots by the thousand, merely because Romanism had the Might to do so? Are we to assume that the Episcopal Churchaniteers were executing "God's will" when they hunted to death over the Lowland hills of Scotland the scattered remnants of Presbyterianism? Modern Churchaniteers now shoot black-game over the very hills on which their ancestors shot white men and woman, whose only sin was that they preferred religious freedom to Churchaniteering tyranny.

If it was "God's will" that lurked behind the bloody deeds of those good, kind "Christians" who enforced the Augustinian doctrine of compulsory "Christianity" versus extermination, why do not the modern Churchaniteers pursue a similar course to give expression to "His will?" Surely they cannot pretend to believe that the "will" of their "God" is mutable from century to century? Apparently they have become confused in their definitions, for the attributes of the pagan god—the two-faced Janus—would seem to be more consistent with the variable "will" of their mysterious "God." Or, perhaps, a deity modelled on the lines of Bunyan's Mr. Facing-both-ways may be the ideal to which Churchanity does homage.

In any event, it is palpably plain that the "will" of the God of Churchanity is as unstable as water itself. He seems to be as adaptable as a weathercock,

and conscientiously accommodates His "will" to meet the varying winds that blow—often in opposite directions—across the hazy firmament of his devotees. He is apparently of such human clay that it is "His will" one century that all apostates from the true faith of Romanism should be exterminated, and at a later day that they must actually be "prayed-for" only. It was "his will" also that decreed Galileo to chains for discovering a part of the truth relative to the cosmos—probably this is an illustration of the "jealous nature" of the "God" of Churchanity. Likewise, it was "His will" that Bunyan should spend twelve years in Bedford jail for attempting to preach the gospel according to the light that was in the "dissenting" son of a tinker. So says Churchanity, but the truth is far otherwise. Curiously enough, copies of the book which Bunyan wrote while in prison—"*The Pilgrim's Progress*"—are nowadays given by the orthodox ecclesiasts as prizes to the good little Churchaniteers in the Sunday schools of the world.

It is related of Frederick the Great, when he was asked by one of his friends what excuse he would give to the world for his unwarranted invasion of Silesia, that he replied that he would leave the historians to provide the excuse, as they always did. The policy of Churchanity has lain along similar lines to its path of righteousness. It promulgated its decrees to meet the varying exigencies of the time—extermination of apostates, Bartholomew massacres, martyrdoms, inquisitions, and the other evidences of its efforts to promote "universal brotherhood." Then the priestly officials, whose sole means of livelihood depended on

the continuation of the Churchaniteering institutions and the expansion of their ramifications throughout the world, carried out those decrees to the letter—carefully explaining to the illiterate multitude that they were “about their Father’s business,” and anxiously bent on executing “His will.” The apologetic historians, true to the postulation of the wily Frederick, finally set to work to buttress the various acts of “God” by recording the excuses for them in their musty compilations.

And thus the creaky wheels of Churchanity have been kept revolving along the path of “Christian progress” from age to age. They have done duty through the Dark Ages into the wonderfully “light” age of to-day, but the keen, cold searchlight of twentieth century thought has discovered to those of an impartial temperament that many of the spokes in the wheels are loose and the naves are rotten. The spiritual apple-cart that has been piloted about the green-market of Churchanity for centuries is now found to be loaded with the Dead Sea fruit which turns to ashes in the mental palate of the serious enquirer. Too long have the preaching cheap-jacks been allowed to harangue the masses about the pains and penalties of the “judgment day.” For the day of judgment will soon arrive for the quacks of the religious market who ladle out their pennyworths of heaven and their three pennyworths of hell, and who palm off the stones of Churchanity on those who are almost famished for the lack of true Christian manna.

They shall stand at the bar of judgment where shall be demanded of them a demonstration of the faith

that is in them ; and it shall avail them naught if they presume to " demonstrate " their understanding of Christianity with the lips only—as has been their practice for some seventeen centuries. Precept linked with practice—not precept alone—shall be the sole criterion to distinguish those fit to undertake the preaching and the healing gospel according to the First Christian. No longer shall the multitude be duped and bluffed with mere lip-utterances and external pomp and show. No longer shall costly vestments and gorgeous millinery be compatible with the rags and tatters of the masses toiling under the helotage of wagery—a form of immorality which Churchanity assumes to be unquestionably " moral," be it remarked in passing. The great Chemosh of the Churchaniteers shall at last be discovered to have feet of clay that will crumble under the heat of honest criticism, and thus bring it to the utter destruction that awaits all false gods.

CHAPTER XI

CHURCHANITY AND WARFARE

THE impartial reader who has succeeded in following me thus far will probably be willing to admit the truth contained in the statement that the healing principle of Christianity is neither demonstrated nor accepted in the ranks of Churchanity ; nor has it been these seventeen centuries. It is, nevertheless, the keystone of the mighty spiritual arch that spans the world for all time, and whose centring was first built in Palestine by the Carpenter of Nazareth, according to the original design of the Great Architect. When at length this keystone of the Christian arch had become meaningless to the Churchaniteers of a later day, being responsible for the fabric, they decided to dispense with it. Disaster would have at once followed its precipitate removal had the ecclesiastical bricklayers not hit upon a brilliant expedient. They proceeded to prop up the arch by first of all erecting scaffolding composed of the stakes at which they burnt the martyrs, lashed together by means of the ropes with which they hanged the apostates. Then the massive racks of the Inquisition were found necessary as buttresses ; thumb-screws were stuck in here, and wedges of faggots there ; and history records that at a certain critical period thirty-nine different articles were requisitioned to

prevent a particular portion of the arch from toppling to destruction. Various "acts" were deemed essential at frequent epochs; but the favourite act, invented by the early Churchaniteers, was that of slaughtering those misguided thousands who were foolhardy enough to suggest that the props and scaffolding were not being erected in the right manner nor after the original plan.

Thus it has come to pass that the great Christian arch now stands with its keystone of healing truth absent, and its place filled by the crumbling material substitute of Churchanity. Indeed, the keystone is so obscured by the ungainly mass of theological scaffolding, dogmatical planks and musty articles of ecclesiastical tackle, that it is scarcely surprising to find that many are doubtful of the stability of the arch itself. So worm-eaten and decayed have the sundry props inserted by Churchanity become, that even many Churchaniteers are wondering whether the conflagration that is now raging in Europe may not set the scaffolding ablaze, and thus send it all crashing to utter perdition.

But in addition to denying the healing truth of the teaching of the Nazarene, Churchanity also repudiates the practicability of His command to: "Resist not him that is evil." For the material creed of the Churchaniteer has always been of the unadulterated blend of the Old Testament, with its "Eye for eye, and tooth for tooth." Finding the Mosaic law a much more useful weapon of defence than the Law of Life enunciated by the man whose name their religion bears, the Churchaniteers continue to worship Nemesis at

the behest of their ecclesiastical war-lords. The Old Testament is convenient enough in an emergency such as war, to furnish the Salariat with a convenient watchword with which to trick the "patriotic" masses. It is worthy of Churchanity to drink in the soothing syrup of their priestcraft and to believe in the "vengeance of the lord"; but to give precedence to such defunct dogma over the plain teaching of Jesus is merely to proclaim that the Founder of Christianity has lived in vain. It is, however, a striking advertisement of the organising capabilities of those responsible for the smooth running of Churchanity, that they can induce its adherents to swallow the antique bilge-water represented by a vengeful God, as a substitute for the healing waters of the God of Love.

The scarlet sin of Churchanity is that it has consistently believed in the employment of physical force to attain its ends: in contradistinction to the use of spiritual means only. The disinterested enquirer can afford to look indulgently upon each revelation of its application during the course of history, but he cannot stand listlessly aside when the upholders of orthodoxy assert that the use of brute force is compatible with Christianity. To trace the evolution of the doctrine of persecution and physical force in their employment by the Churchaniteers in all ages, is a subject worthy of a volume to itself. Indeed, if a serious student of the higher criticism would only turn his burrowing talents in this direction for a season, he should be able to throw up a molehill of facts that would dwarf a whole mountain of historical dissertations along orthodox lines. I can confidently recommend this

course as an antidote to any budding dry-as-dust who feels the fangs of Churchanity beginning to gnaw at his spiritual vitals.

When the officers of the chief priests and the Pharisees, led by Judas the traitor, went to the Garden of Gethsemane to secure Jesus for Calvary, it is recorded that Peter drew a sword and smote off the right ear of Malchus, the high-priest's servant. Jesus immediately commanded Peter to "Put up the sword into the sheath." This is the only known instance of the Master having been the witness of bloodshed; and, as He had taught the multitude not to resist evil, so did He put in practice what He preached, and allowed the captain and officers of the Jews to bind Him without Himself offering or allowing any resistance whatsoever. The policy of resisting evil with physical force has been the custom of mankind in all ages prior to the advent of Jesus on earth; and it was part of His mission here to teach the NEW doctrine of non-resistance, which the fiery Churchaniteers have always denied.

Thus it will be seen that none of the three principal doctrines of Jesus's teaching is practically accepted or demonstrated by Churchanity now, nor has been at any previous time. He commanded His followers in every era to love their enemies, but Churchanity believes and acts upon the old Hebrew statute, "eye for eye." He declared that the chief sign to distinguish those who understood His message to the world would be that they shall heal the sick by spiritual means only; but Churchanity pins its faith to doctors and druggists and material remedies always. He taught the bold

doctrine of non-resistance, but the Churchaniteers advocate that vengeance belongs to their "God," as it did to the "Lord" of the ancient Jews, and they employ armed force always.

Hence the three main planks of the Christian platform have been removed, and three substantial Hebrew ones surreptitiously substituted by Churchanity. It would be at least an honourable action were the Churchaniteers henceforth to drop their cant about Christianity, and boldly announce their faith in the religious old-clothes of Jewry. To keep on acting the Judas to the central truths of the Christ's teaching is neither dignified nor honest. The time is surely ripe for them to come down either on the side of Jesus or of the Jews. Better that Churchanity should declare itself voluntarily than that it should be obliged ignominiously to surrender at no very distant date to a more spiritually-perceptive generation than has been for seventeen centuries—a generation that will face the truth of Jesus's teaching in a practical manner and not merely with external show for an hour on the Sundays. Truly, the Exodus from Houndsditch will be necessary before the practical value of the Christ's teaching will again be known in the world: the Exodus from the Old Testament to the New.

Jesus positively declared that His doctrine of non-resistance was meant to annul the "law" of Moses claiming an eye for an eye and a tooth for a tooth; and, as already remarked, He bade Peter to put up His sword when the minions of the Pharisees came to take Him captive. In support of this imperative command, He further affirmed that "All they that

take the sword shall perish with the sword." But, notwithstanding this strict injunction, Churchanity continues to ignore the moral law of Christianity, and to prefer the mortal "law" pronounced by Moses some sixteen hundred years before the Christ came to explode it.

But the Churchaniteers are not without literal, Biblical authority for their attitude to warfare; for they quote with glee, as some apology for their bloodthirstiness, the dictum of Jesus on another occasion: "I came not to send peace but a sword." Now, as the apostolic writings are living testimony of the fact that Jesus did *not* propagate His teaching at the point of the sword, it would be absurd to assume that, in the saying just quoted, He literally meant a sword of steel. The word could only have been employed in that parabolic sense in the use of which He was an undoubted master. In this light, the word "sword" must be interpreted to stand metaphorically for the idea of the Truth which He brought to mankind—the sword of Truth that would give men no peace until they understood its metaphysical import, and applied it to the problems of every day life. Moreover, Luke's version of the same dictum of Jesus does not contain the word "sword," for it runs: "Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division." The Master clearly foresaw that His teaching would create "division" in the ranks of Churchanity, until His own Gospel would ultimately be spiritually understood and acted upon.

Another favourite text of the warriors who defend Churchanity's gospel of physical force is that in which

Jesus is represented to have said : " He that hath no sword, let him sell his cloak, and buy one." In this instance also it is a shining Damascene blade that is visualised by the materialistic Churchaniteer, who believes in calling a spade a spade. In the words of Wordsworth, to the Churchaniteer—

" A primrose by the river's brim
A yellow primrose is to him,
And it is nothing more."

He does not trouble to weigh the context ; for a subsequent paragraph runs : " And they said, Lord, behold here are two swords. And He said unto them, It is enough." To interpret these two passages after the literal manner of the Churchaniteers, it would appear that two swords only are " enough." Strictly speaking, therefore, the true disciples of Churchanity are not conforming to the Supreme Authority when they send whole battalions with rifles, howitzers, Maxim-guns and bayonets against the enemy, but never even a single sword. They would not be playing the game of war according to the " maxims of Christianity " by using more than two swords, two being " enough," nor any other weapon but swords, if the literal meaning of the Scripture be the correct one.

But the fire-eating Churchaniteer is not to be brow-beaten out of his little text so easily, for he cleverly argues that Jesus only advocated the use of the sword because it was the common weapon of warfare in His day, implying that the modern products of the Churchaniteering armament firms would have met with His approval. Doubtless also the Churchaniteer rests happy in the blissful belief that had the

Nazarene lived in these more "progressive" days, the Master would have been an enthusiastic supporter of the gospel according to St. Krupp and St. Maxim. There is, moreover, just the possibility that the Galilean, instead of telling the Churchaniteers to-day to sell their cloaks to buy swords, might have exhorted them to prove their faith by selling their sealskins and their mackintoshes, and to buy portable poisonous-gas plants, in order, not to preach "eternal life," but to spread infernal death in the ranks of their enemy co-religionists.

The spiritual interpretation to be put on the words of Jesus when He said "two swords" are "enough," is vastly different to that of the materialistic definition accepted by Churchanity. The two swords simply stand for Truth and Love, which are "sharper than any two-edged sword" with which a Churchaniteer may attempt to defend himself and his doctrines. With these two metaphysical "swords" the practical Christian is most powerfully armed against any human contingency that may arise in his pilgrimage through the world that is peopled with Churchaniteers. The man who clings to the literal meaning of the word "sword" in the passage mentioned is only branding himself a Churchaniteer of the orthodox stable.

For in all ages Churchanity has advocated the use of the sword—that is, bloodshed—to spread its doctrines and to "settle" disputes among its rival factions. With the high authority for the extermination of apostates, of the "saint" who first brought Christianity to England, it is no wonder that the history of Churchanity in this nation has been neither

more nor less than war to the knife, in the name of the Prince of Peace, at the instigation of the hirelings of orthodoxy. The latter have never grasped the fact that the heresy of to-day is the orthodoxy of to-morrow. They define orthodoxy as being their own particular 'doxy, and heterodoxy as the other fellow's 'doxy.

Our own official religion was "made in Germany," where the "Huns" come from. Probably the ruthlessness with which the Germans are carrying on the war may not be attributable at all to the modern Trinity—Nietzsche, Treitschke and Bernhardt—as our defenders of Churchaniteering warfare have told us. For it was Luther himself who wrote of war as being "Divine, as needful and necessary to the world as eating and drinking." Now, if these words are to have any weight whatsoever, they surely imply that the Divine Author of all things first "created" the universe and the Churchaniteers, and pronounced His handiwork to be "very good"; then immediately set about inventing a means whereby He could make it even more perfect, and devised "divine war."

To pursue this man-made piece of "divinity" to its logical conclusion, Churchanity at large should be deeply grateful to Germany for beginning this "divine" campaign. Instead of holding intercessory prayers to plead with "God" to end the war, the Churchaniteers to be consistent ought to recognise in it an opportunity in which all true devotees may be enabled to express themselves as Luther taught them—in a "divine" orgy of blood and tears, rape and atrocity. Indeed, to continue the analogy still further, the Germans are

fortunate enough to find themselves obliged to shoot the dusky "pagans" fighting against them, and thus enjoy the approval of Saint Augustine, who advocated the extermination of all pagans. On the other hand, the Allies are blessed with a providential opening for annihilating a few "unspeakable Turks," who are likewise "infidels and heretics," and many of them will be even past praying for next Good Friday. Thus the honours are equitably divided. With the founder of Protestantism giving "divine" authority for war to Romanist France and Belgium; and with a Roman Catholic "saint" giving permission for killing pagans to Protestant Germany, this weltering muddle of Churchanity is nicely rounded off. A Royal Commission ought to be appointed to enquire into the sanity of it all, and the chairman of it would deserve to be elevated to the peerage, if not to the sainthood, when the finding is arrived at.

The "Christians," therefore, who swell the ranks of Churchanity are merely kicking against the pricks of "divine" authority when they "pray" that God should stop the war, if it is "His will." What is the good of having had "inspired" men, who are now saints, to point out the path of glory to all true believers, if, at the "divine" opportunity which Armageddon offers, they begin immediately to backslide? If war is "divine" at any time, it must therefore always be good, for true divinity can only know Good. Good and evil together in divinity is an anomaly. Hence Churchanity, to be consistent, ought to insist on a continual state of physical warfare, instead of pleading for a cessation of the "divine" medium that is as

“necessary to the world as eating and drinking.” Besides, all good disciples of Churchanity are said to “pray” daily: “Thy will be done,” and if the “heavenly Father” to whom they pray “sends” war for their good, it is not for devout Churchaniteers to question the necessity of it.

This peculiar tenet of the Churchaniteers is rather puzzling, for they believe it is the “will” of their particular God that war should rage; He is said to “permit” it for some higher object than mere mortals can understand. They tell us that their “God moves in a mysterious way, His wonders to perform;” so that they are never certain what He is going to do next. To put implicit “faith” in a personal “God” whose ways are unknown to His idolaters, is childishly simple in theory; but in practice the Churchaniteer is ready to “explain” the workings of “God’s will” in a way that leaves no room for mystery. There is certainly no mystery as to the war being actually in progress, but what wonder is to be performed has not yet been vouchsafed to Churchanity. If it was their “God’s will” that the Germans should disturb the peace of Europe in 1914, why did not the Churchaniteers resign themselves to His decree, instead of grabbing the nearest rifle to attempt to oppose “His will?” Would it not have been more consistent with their profession not to contend against “God’s will,” but to have “permitted” Him to do what He considered best for the spiritual welfare of His own dear disciples?

These examples of undiluted sophistry are bewildering to those unable to comprehend the Churchaniteering

game, who are ultimately driven to the conclusion that the Churchaniteer's "mind" as well as his God "moves in a mysterious way." No matter how pious may be the other-worldly professions of the Churchaniteers, their religious theories fade away to nothingness when confronted with mortal antagonism. Their religion has become a thing apart from the daily routine, and they can only resort to material, never to spiritual, means when faced with any difficulty. They keep their sanctimoniousness for Sundays and other special occasions when they are feeling "terribly at ease in Zion"; and when a world-crisis steals upon them without warning, they have only one resource—the palæolithic man's weapon of brute force. And thus Churchanity continues to base its practice on the material interpretation of the volume which is said to be the "inspired word of God," according to the orthodox theologians.

A profane mind might be excused for suggesting that the God of Churchanity seems to be a very convenient divinity to have within calling distance when any particularly evil deed is to be done. This "mysterious God" seems to be a glorified scapegoat upon whom is heaped willy-nilly every calamity that happens to Churchanity; for He has been officially made responsible for the carnage of Armageddon. Instead of healing diseases and saving life from destruction, He is understood to be superintending the destruction of life on a scale which He never before achieved.

One of the learned professors of the Established Church of Scotland, in a sermon delivered at St. Giles' Cathedral, Edinburgh, is reported to have said that

“ God was speaking to the world through the war of the nations in tones of no ordinary majesty and solemnity.” Thereafter the reverend gentleman proceeded to proclaim that the war was begun by the violation of a solemn treaty, carried on in disregard of all the conventions of civilisation, with weapons borrowed from the armoury of hell, and in barbarities and atrocities that made people almost ashamed of humanity. It would appear to be a subtle form of Churchanity which enables a university professor of divinity to hear the voice of “ God ” speaking to the world in majestic and solemn tones through a war carried on at His instigation in such hellish fashion as to make even Churchanity “ almost,” but not quite, ashamed of humanity. As “ God ” is said to decree the diseases of mankind, the earthquake, the war and all other evidences of His “ wrath ” with the sons of men, presumably He also selected Germany as the fittest instrument for carrying out His “ decrees,” considering that the professor believes Germany to have been the aggressor. If “ God ” is speaking to the world in this war, it surely is not the part of smug professors of Churchanity to talk about the violation of treaties with weapons borrowed from hell, since “ God ” has “ decreed ” the carnage, and is acting as referee.

Another Protestant professor, but of the rival Nonconformist sect in Scotland, in an address given during the same week as his fellow-churchaniteer preached at St. Giles’, declared that “ No heavier blow could be struck at the religion of Jesus Christ than the success of German arms.” Thus with one professor

of theology telling us that he hears " God speaking to the world through the war of the nations," and with another equally " eminent " Biblical scholar implying that unless the war is settled in favour of the Allies, " God " will have " permitted " a blow to be " struck at the religion of Jesus Christ," what is the plain Churchaniteer to believe ? Levity might suggest that the Nonconformist professor must be suffering from deafness, and cannot, therefore, hear " God speaking," and that it would be wise on his part were he to consult an " ear-specialist " at once. But the reverent Churchaniteer may rest assured that war, or any other form of evil, cannot affect the truth of the Christian doctrine, no matter who " wins " Armageddon ; and in spite of the doubts that a professor of divinity may have on the subject.

While it is universally acknowledged by Churchanity at large that God is the designer of all, there appear to be sundry features of the design that do not meet with the approval of certain of the arch-priests. An instance of this condemnation of the divine plan was afforded in the sermon that was preached by an aged Belgian priest in a Flanders city soon after the war began. In his final exhortation to the women who had been outraged by the marauding German soldiers, this old Churchaniteer is reported to have said : " Proscribe, extirpate, exterminate without scruple the filthy and criminal tares which would dishonour one day the pure wheat of our plains upon which blows the breath of liberty." This piece of ecclesiastical advice is worthy of Herod himself in its heretical interference with the " will of God," whose voice was heard by the Edin-

burgh professor "speaking to the world . . . in tones of no ordinary majesty." A code of "morality" that includes the infliction of murder on the innocent children thus born illegitimately, while their guilty fathers go scot-free, is on a par with the past history of the ecclesiasts who instituted the Inquisition and the Killing Time. This contradictory game of religious see-saw has always been a favourite pastime with the rival Churchaniteers, who deny the existence of the Principle that never changes—the Principle that is not cognisant either of the acts of violation or of the war itself.

It is highly significant that Elijah found God in *the calm*, not in the storm, the whirlwind, the earthquake, the war, or the other catastrophes in which Churchanity professes to see the "hand of God" made manifest. Perhaps if the prophet had been unfortunate enough to study Churchanity for seven years in a modern theological college, he also might have been able to detect the "hand of God" working in a "mysterious way" in this epoch-making crisis in the history of civilisation. The God of the Psalmist was He "Who healeth all thy diseases; who redeemeth thy life from destruction;" but Churchanity's "God" is merely the Cinderella upon whom all the dirty work of the nations is thrust from time to time.

CHAPTER XII

MILITARISM

It has now been seen that the Churchaniteer willingly takes the superficial meaning out of a particular saying of Jesus, when it suits his purpose to do so. But if it does not happen to fit in with his invincible belief in brute force, he has no hesitation in refusing to accept the literal interpretation of another dictum. So he proceeds to twist the Master's words as if they were a piece of elastic. Churchanity assumes that Jesus literally meant that the sincere Christian must sell his garment and buy an actual sword with the proceeds. But when the Way-Shower exhorts His followers to love their enemies, Churchanity at once recoils from the command, and denies that it can be accepted at face value. By thus setting aside the only construction possible to be put on such an unequivocal statement as "Love your enemies," the Churchaniteer automatically upholds the antithesis: "Hate your enemies." It would, therefore, seem that as He denies the necessity, or the validity, of the Master's gospel of Love, he consequently prefers the literal interpretation of the Nazarene's saying on another occasion: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

Are we to infer that because Churchanity resolutely ignores the literal, which happens also to be the spiritual, meaning of the Gospel of Love, it, therefore, anchors its faith to the verbal definition of the word "hate" in the last quotation? Actions are the sole criterion by which we can give a local habitation and a name to the professions either of an individual or of a society. Hence on the evidence of the centuries during which the maxims of Churchanity have swayed the institutions and the thought of men, it is matter of history that the gospel of hate in the guise of bloodshed has invariably predominated amongst the nominally "Christian" nations, who have sought in war to express that unintelligent gospel. The Gospel of Love, which is the head of the corner of Christianity, is the actual stone that has always been rejected by the builders of Churchanity.

Now, while orthodoxy pays more homage to the letter of the Master's teaching than to the spirit, it must be noted that when the literal leaves no loophole of escape from the spiritual interpretation of an injunction, specious argument and vague sophistry are brought forward to evade the true meaning of Jesus's words. For instance, the Churchaniteer reads that when a man smites him on the right cheek, he must "turn to him the other also." But if his left cheek also be struck, he calmly assumes that further than that the Bible does not go; and he is then at liberty to throw off his coat and to trounce his brother Churchaniteer—provided that the latter is a weaker man than himself. If his antagonist be weightier than himself, he would be obliged to confess that discretion

is the better part of valour ; and consequently, in this case, stones avoirdupois and brute strength would triumph over the letter of the gospel.

While laying great stress on the fact that he has only two cheeks to reckon with in relation to the foregoing command, the Churchaniteer has more book-keeping to undergo in carrying out the letter of another Biblical exhortation. He believes that it is his "Christian" duty to forgive his brother, not only seven times, but "seventy times seven." Figures being part of his daily Business-as-Usual food, the Churchaniteer is more at home with a text to which the multiplication table can be exactly applied. It is plain to him as a cathedral spire that he can arrive at the nicest calculation of the meaning of this wonderfully clear precept. The elements of arithmetic correctly employed give him the requisite formula : $70 \times 7 = 490$. Hence, there can be no chance of straying from the straight and narrow-minded way of Churchanity in the teeth of actual figures. He consequently assumes that he is to forgive his brother the stipulated 490 times ; but at the 491st he is free to knock the stuffing out of the unruly one—on condition that his brother is again the lesser man. Simple, is it not ? Yes, too simple by more than half : as simple as the faith with which the Churchaniteer surrenders himself to the tender mercies of the priestly leechcraft which battens on his superstitions and his doubts.

Like all great teachers who have ever lived, it was the Master's wont to talk in metaphor and in parable. In the figurative language of his contemporaries, his

doctrine of forgiving seventy times seven is meant to convey the idea that the practical Christian will *always* forgive, not only his brother, but *all* men. It would take, however, a surgical operation to get a spiritual idea into the head of an average Churchaniteer. He appears content to remain tethered to the apron-strings of his priestcraft, and to go browsing through the Scriptures cropping the more obvious thistles, and passing by the less perceptible spiritual food which they contain for those who have eyes to discern the real from the unreal.

And so the Churchaniteers perpetually botch and bungle the essential truths of the Christian teaching. They reject the Gospel of Love, and trifle with the meaning of spiritually illuminated passages, until rifles, with legalised murderers at the business end of them, are the only means left of "settling" their disputed conclusions. They prate grandiloquently in times of peace, when there is no industrial peace, about the "duty" of all good "Christians" to love their enemies, and their neighbours as themselves. But at the first snarl of the dogs of war, their verbal homage to Christianity dies on their lips, and they rush out to the nearest synagogue to "pray" for victory, if it be the "will of God."

They preach Thou-Shalt-Not-Kill to the little olive-branches in the Sunday-Schools; but on Mondays marshal them into Boys' Brigades, drill them as Boy-Scouts, or muster them as Girl-Guides. Thus the military spirit is early evoked in the hearts of the budding Churchaniteers; and when they have been trained to sing, in full war-paint, that greatest of all

recruiting hymns: "Onward Christian Soldiers," the militaristic instinct of the primæval man is thoroughly aroused in their ardent bosoms. And so from the raw material found in the Sunday Schools of the world, the finished product in the shape of the militant Churchaniteer is laboriously evolved. It is true that the quality of the commodity varies in each nation; but there is no deviation from the fact that it is Churchanity that is responsible for the early stages of this religiously-protected industry—the wholesale manufacture of militarism under the ægis of the Cross.

Churchanity, of course, denies that it "believes" in militarism, and indignantly asserts that it only resorts to trial by brute strength when all other means have failed to "settle" the difficulty. This is only another way of admitting the failure of its interpretation of Christianity to meet each and every case of international disagreement. It is an acknowledgment that brute force is superior to, and more salutary than, the spiritual force that underlies fundamental Christianity. In short, it is outstanding proof of my thesis that what I call Churchanity is the antipodes of Christianity, in spite of the religiosity of those who continue to take the name of the Christ in vain.

Arrayed, as he has always been, in the old clothes of Judaism, the Churchaniteer still fondly gathers his rags and tatters around him even in the midst of Armageddon. It is perhaps the only course open to him who accepts the dictates of materialism; but it is distinctly absurd that he should still dub himself a "Christian," when he has scrapped the elementary ethics of Jesus's teaching. Practical Christianity is

an unknown quantity to him. He is merely a traditional " Christian " who endures the preaching of his vendors of old Jewish rags. He is innocent of the spiritual truth contained in the spoken word of Jesus, which the New Testament shall harbour for all generations. Nurtured on the twin fallacies of Churchanity and Militarism, he is become merely clay in the hands of the Churchaniteering militarists. The foundations of Churchanity having been laid at the point of the sword, and bolstered up during the intervening centuries always by physical force, the logical outcome of all endeavours to reconcile it with Christianity will continue to be universal blood-spilling. The Humpty-Dumpty personified by Churchanity has at last fallen off the wall and crashed to pieces in the trenches of Armageddon ; and all the Kaiser's and the King's men shall never be able to put Humpty-Dumpty together again—not even with the aid of theological glue, nor with the hammer of big guns.

Not hitherto aware of the dual impersonation, the Churchaniteers must at last stand aghast at the discovery of the monster of Militarism, which they have been hugging unconsciously in their bosoms all these centuries—hounded on by their ecclesiastical recruiting-officers. The Jekyll of Churchanity is horrified at the Hyde of Militarism that is stamping the life out of the flower of European manhood to-day. But there is nothing to be gained by merely blinking at the hideous spectacle. The only course left open to Churchanity is to gather up the mangled bodies of the victims of their doctrine of brute force ; and then to set its house in order on practical Christian lines.

Militarism and Churchanity are so closely bound up that it were impossible to separate them. The destruction of the one involves the collapse of the other, for they have gone hand in glove down the highway that has led from the days of Constantine. The emperor himself was an active soldier ; hence it was second nature to him to apply militant methods of spreading the gospel of non-resistance. In a subsequent era, the popes carried on the traditional tactics by delegating the " Christian " duty of exterminating the apostates to their disciples of militarism. At a still later date, the Crusades were instituted by the " Christian " nations of the west with the avowed purpose of wresting, with bloodshed, the Holy Sepulchre out of the hands of the Mohammedan " infidels." Those " holy wars " were pursued with all the religious fervour which Churchanity could infuse into the warriors of the Cross ; and incidentally enabled the militant " Christians " to keep in practice the gentle art of killing off unbelievers. For several decades recently the Holy City has been in the hands of Cook's ubiquitous tourists from the Churchaniteering nations of the world. But last autumn, the anti-climax was surely reached when one of the war-telegrams announced that : " Refugees from Syria report that Jerusalem has been completely militarised under German auspices. Turkish troops are being drilled by German officers on the Mount of Olives, and a rifle-range has been built on Calvary." It has thus been left for the co-religionists of the mediæval Crusaders to desecrate Calvary. The modern soldiers of the Cross have erected a shooting range upon it to train

the infidel levies in the Churchaniteering art of shooting their enemies, instead of loving them as the man who was crucified on Calvary taught.

In another century, Churchanity deputed the task of promoting the "Christian" welfare of Scotland to the gentleman known in history as "Bloody Dundee." This chosen vessel of Episcopal Churchanity, which was then in the ascendant, must indeed have been a valiant defender of the faith. So zealously did he and his lusty dragoons spread the gospel of love that a grateful country conferred upon his honoured head the dignity of a viscounty. But it must not be forgotten that the Covenanting Presbyterians, against whom the future viscount with the bloody handle to his name was sent, were equally loyal to the maxims of Churchanity, for they fought stubbornly in opposition to the menials of Episcopacy, and on one memorable occasion even killed a bishop.

History is, therefore, the silent but unimpeachable witness that in the many phases of Churchanity through which the world has passed, the gloved hand extended in the name of Christianity has always been backed up with the mailed fist of Militarism. It were an axiom to remark that while one hand has been kept gloved, the other has been deliberately mailed for the purpose of enforcing the orthodox creed at the opportune moment.

In earlier times the priestcraft did not hesitate to shed the blood of the apostates, nor to take part in the Churchaniteering wars themselves. But to-day the ecclesiasts pride themselves on the fact that they are more "enlightened" than to exterminate apostates

ruthlessly. They are still able and willing, however, to transform themselves into recruiting-officers to advise their flocks to join the ranks of the exterminators of the enemy "Christians." It would not be accurate to say that the priesthood performs bloodshed by proxy in these days; because many hundreds of the Black-cloth-Brigade have enlisted in the active ranks of battle, and are fighting alongside the thousands of sons of the manse in the trenches. Only in this way have they been able to gratify their hereditary instincts by pursuing the Churchaniteering pastime of shedding the blood of their enemies, instead of loving them as they themselves had preached to their submissive flocks. Even in this country those who are unable to "do their bit" in the firing line are patriotically fighting the Kaiser with their mouths, entrenched within their pulpits. Only recently an eligible young ecclesiast of the "established" fold rounded off his wordy cannonade against the enemy by thundering out: "God damn the Kaiser, and all his satellites! Amen." This neatly-framed curse is worthy of an old Hebrew prophet; and has the true tang of the militarism so dear to the hearts of all devout Churchaniteers.

The military men and their wives and families are the pillars of orthodoxy in all nations. The Sunday Schools and the Boys' Brigades all over the world are the forcing-ground of incipient militarists. Thus the mills of Churchanity grind out the requisite amount of militarism to meet the demands of the creed whose first article is the belief in brute force. The blood of martyrs is said to be the seed of the church: this may

be the reason why Churchanity is hoping to reap a better crop than usual from the battle-grounds after Armageddon. Alas! that the blood of the martyred youth of the nations should have to be shed to irrigate the seedfield of Churchanity, merely to bring grist to the ecclesiastical millers.

Though the mailed fist of primitive Judaism has invariably been employed by Churchanity in preference to the Christian gospel of non-resistance, the Church-aniteers still unctuously prattle about the "hand of God" being visible to them in the war. Were they only to admit that the mailed fist of their much-vaunted militarism is synonymous with the loving "hand of God," we should at once know where they stand. But to pursue the mailed fist cult, and to link it with the "hand of God," as they do, and then to call the result "Christianity," is somewhat bewildering to those striving to obtain a more consistent definition of that much abused term. To attempt to co-ordinate the gospel of non-resistance with the doctrine of the mailed fist embodied in the "eye for an eye" penalty of the Mosaic law, is to aim at the impossible. The specific gravity of the healing waters of Christianity will always be higher than that of the oil which Churchanity from time to time pours with its mailed fist on the troubled ocean of human affairs. The First Christian calmed the stormy waves with the command: "Peace, be still"; but the modern "Christians," with nineteen hundred years of experience behind them, declare to the waves of militarism that now over-run Europe: "War, rage thou and be our judge." At that command, the waves

of blood began to flow from the latest martyrs of Churchanity, who have willingly sacrificed their lives on the altar dedicated to the War-God.

Thus the law of the Christ is supplanted again and again by the policy of Churchanity embraced in the "law" of Moses, which dates long anterior to the nativity of the Nazarene. True to type, at the first bay of the dogs of war the ecclesiasts range themselves at the right hand of their brother-militarists, whose artillery, they are certain, is a better defender of the faith than their own unreliable prayers and articles and creeds. One of the Anglican archbishops lately told the world that: "The only resistance possible in the life of nations is that of force"—a bald, unequivocal denial of the Master Christian's command that His followers should resist not him that is evil. As Churchanity has been busy refuting for seventeen centuries the spiritual conception of Jesus's teaching, and organised itself entirely on a material basis, the good archbishop was, therefore, voicing its traditional methods in advocating the supremacy of physical force over the spiritual law of the universe.

One of the constant factors in every Churchaniteering war is that wherein the antagonistic "Christians" deny the "Christianity" of each other. Neither side being conscious that physical warfare is incompatible with fundamental Christianity, each declares its enemy to be without a correct understanding of Jesus's teaching. The Germans revile Britain because of her hypocritical profession of "Christianity"; and the Churchaniteers here pretend to be horrified

that the Kaiser has "God" almost continually on his lips. The German section of Churchanity sanctimoniously believes it to be its "Christian" destiny to spread "kultur" over the nations that are in the outer darkness of ignorance; while the Allied Churchaniteers piously assume that the God of their enemy is the God of War, and not the "Christian God" whom they jointly represent here below.

It is a thought too deep for tears that neither nation realises that both have professed Christianity but practised Churchanity for many centuries. Neither is apparently aware that all have superannuated the maxims of Christianity in favour of the Maxim-guns of Churchaniteering Militarism. The Master Christian said: "The son of man is not come to destroy men's lives, but to save them." Yet, in the name of the Christ, the belligerent Churchaniteers have gone forth to battle singing "Onward Christian Soldiers" and "God punish England"; and the practical teaching of Jesus has been scrapped by them all, like the famous treaty. The moans of the dying who have sacrificed their lives on the altar of Churchanity, are mingled with the prayers of the grief-stricken multitudes in the several fatherlands; and this monstrous human discord is called: The Christian Nations at War.

Was there ever such a horrible cacophony in the history of our planet? Never in the annals of Churchanity has there been a carnival of blood and tears equal to it. Never before has the God of War celebrated so great a feast of human bodies—offered up spontaneously by His disciples, the rival Churchani-

teers. Glutted with blood, He, the mighty War-God, will quench His thirst with the tears of weeping humanity—the tears which are the first by-product of Churchaniteering Militarism.

Superfluous would it be were Churchanity to set out to disprove the fact of its partnership with the armed forces of the State. Though it may have taken no direct action in accomplishing Armageddon, it is a mere truism to remark that the nations involved have been breathing the atmosphere of Churchanity for centuries. A man is said to be known by the company he keeps ; likewise a nation is known by the religion it professes on Sundays and on other State occasions. Mere quibbling about the State having to deal with secular duties and the Church with spiritual affairs, is beside the point ; and that argument is indeed disproved by history. For if the maxims of Churchanity cannot be applied to politics, it only furnishes another nail to be driven into the coffin of Churchanity. Besides, our “spiritual peers” have smiled their beneficent approval of the war, from their earthly thrones in the Upper House ; and those of Germany have done likewise. Moreover, the men who manage international questions are generally the most devout of Churchaniteers—the statesmen of any country are conditioned by that country’s official department of Churchanity. It is impossible for a statesman to act without either consciously or unconsciously consulting the tenets of his religion. By the very act of swishing my cane through the air, I alter the course of an Indian monsoon. In like manner, a statesman’s decisions are fundamentally affected by the religious winds that

blow from the pulpits. His public utterances are coloured by his private thoughts about religion—in spite of the dictum that language was invented to conceal thought. It is, therefore, impossible to obtain Christian results from a statesman or a nation abandoned to Churchaniteering Militarism, for silk purses cannot be made from sows' ears.

There are, of course, degrees of militarism, as there are of heat, or any other mortal condition. Prussian militarism had been more or less rising toward boiling point for two generations; while the British brand had been somewhat temperate for some fifteen years, when Armageddon shattered the international thermometer in fragments, and the seething cauldron of hell boiled over somewhere in the Balkans. There can be no burking of the fact that the whole of the belligerent nations engaged in the war stand equally for Churchanity, not excepting Turkey. They are at least unanimous on one point, viz., that the doctrine of non-resistance is of no use in a material world. They agree that the unwritten international law of physical force is the only means by which the "kingdom of God" may be maintained on earth.

They have surrendered themselves absolutely to militarism, whether boiling-hot or only luke-warm; and their religious professors in the groves of learning split hairs in a subtle endeavour to distinguish between the offensive and the defensive kinds. Of one thing, however, the nations of Churchanity are unhesitatingly certain—that the Sermon on the Mount is as effete as an oriental praying-machine. To be told that the meek shall inherit the earth is poor counsel to a nation

like the British, which has secured possession of the best part of the habitable globe; or to a people like the Germans, who have set out to conquer the world instead of meekly waiting for their inheritance. As old, Churchanity to-day still prefers to obey the law of death embodied in primitive Judaism, instead of the Law of Life which is the bed-rock of true Christianity. Hence it must follow as the night the day that universal Churchanity is responsible, and not any particular section of it, for the present world-upheaval.

CHAPTER XIII

RELIGIOUS ART

THE instinct of self-preservation having always been highly developed in the pseudo-christian stewards of Churchanity, they were careful to ally themselves with the armed forces of the State, so that "law and order" might be a very present help to them in time of trouble. Nor were the paid agitators of orthodoxy slow to discover the relative uses of art wherewith to animate their waning dogma. With its aid they have sought to cast a halo of sentiment around the early traditions of Churchanity, thereby hoping to stave off the day of reckoning when their religious pretentiousness shall be exposed to the public gaze. Realising full well that ocular evidence is as necessary as oracular formulæ for the propagation of religious doctrines, those in ecclesiastical authority have been clever enough to take advantage of the fine arts—painting, sculpture, and the Mistress art, architecture—for this object.

Many who have been privileged to set eyes on the old bronze doors of the Duomo at Pisa and of the Baptistery at Florence ; who have meditated upon the silent beauties of the salons of the Louvre ; wandered through the maze of the Vatican apartments, the lengthy corridors of the Uffizi, the Pitti, the Brera,

and other notable galleries ; and listened to the still small voice whispering its message from the walls and vaults of the Ducal Palace and the Sistine Chapel, must have realised in some measure the vacuity of imagination that certain of the Old Masters display. Can it be true that many of them turned out " pot-boilers," after all—painted at the behest of their patrons to advertise the religious wares, in the same way that some artists to-day are obliged to supply pot-boilers in the shape of posters for drawing attention to modern commercial goods ? Perish the thought !

But some of us are aware of the amount of apish adulation that is annually poured out, on the altars of the Old Masters, by gushing globe-trotters. To know that a thing is old is often the only excuse for their going into ecstasies over it : to discover that a product of art is modern is sufficient in certain quarters to condemn it. This monstrous form of ancestor-worship is a striking anomaly in these days when " worship " of any sort is mainly become a thing of black-cloth and long faces and " keeping up appearances " by intermittent attendance at church or chapel.

The fact is that creatures of convention are quite willing to be led by their noses in matters of art, as in all others, so long as there is some show of religious sentiment attaching to the objects of their veneration. It were futile to argue with the average visitor to the " art galleries," for he is totally unable to form reasonable conclusions because of his lack of the initial æsthetical faculty, or of trained perception. He will be content to take the cue for his rapturous effusions

of approval from the "standard" guide-books; and is to be excused for pouring out his flood of adjectival adoration either on the Old Masters or on the new. Being a Churchaniteer, he is too backboneless to doubt for a moment the cant of the critics; hence the truth of Tennyson's words is unknown to him:

There lives more faith in honest doubt,
Believe me, than in half the creeds.

It is the critics to whom the charge of misinterpretation must be laid—not to the novitiate who has only half-hatched ideas about art. But as both the critic and the novitiate are gripped, like the Laocoönte, in the coils of Churchanity, it is not surprising that when the blind set out to lead the blind, both should fall into the ditch of religious sentimentality.

Let it be definitely understood that the protest contained herein is not against the technique of the canvasses, nor yet in respect to paintings as coloured representations of something; for many of them make excellent wall-covering. It is directed solely in opposition to the interpretation of the messages they are meant to convey to men, and the "truths" they presume to illustrate. For all religious art must ultimately be classified according to the amount of spiritual truth which it embodies, apart altogether from its purely emotional expression—the natural function in all other forms of art.

Take, for instance, a "Crucifixion" by one of the Cinque-Cento men. This subject is invariably invested with all the sentimental tag-raggery of modern melodrama—grief and pain, blank despair and abject misery on the one hand, and cold brutality and

triumphant recklessness on the other. As well try to bottle moonshine and examine it under a microscope, as to hope to realise on canvas one ray of that divine illumination that shines clear and strong as of old from the spiritual heights of Calvary. The Crucifixion belongs to no particular time or place, for it is eternal. The "cross" has always been, and always will be, taken up joyfully and with gladness by the shining ones who fearlessly endeavour to hand on the torch of spiritual truth from age to age. A Crucifixion is no occasion for weeping and wailing and gnashing of teeth; rather is it a time for exultation in being able to demonstrate the absolute supremacy of Spirit over the flesh. Would the Carpenter of Nazareth have been a "happier" man had "the cup" passed from Him? Surely He would not have been the Christ had He then shirked His duty to prove to the world for all time the unreality of death itself; for an earnest mortal would not willingly and deliberately set aside his knowledge of the truth merely in order to evade a little temporary bodily suffering.

To my knowledge, there is not one painting of The Crucifixion that in the remotest degree interprets its real significance. The hackneyed conception of the old pot-boilers is magnified out of all true proportion in its sordid materialism; and the only appeal such canvasses can make is entirely to the emotional side of human nature: and thus the object of the professional Churchaniteers is achieved quietly. But, nevertheless, it was man's hatred of Principle that was the true cross which Jesus bore up the steep path to

Calvary—an idea that cannot be adequately portrayed with the aid of common gallows-trappings.

Another work in question is the "Paradise" of Tintoretto at Venice. Are we of the twentieth century still to accept the conception of that spiritual state of existence in which the Churchaniteers of the sixteenth century believed? Will anyone dare to assert with definite proof that the last word has been said by Tintoretto on that place to which all good little Churchaniteers are said to go when they die? There can be no doubt that the "Paradise" of the Ducal Palace is a charming example of Venetian colour-work and craftsmanship, but its teaching is false to the uttermost. Paradise is not a place in which men hope to live in unalloyed bliss after death: it is a state of consciousness in those who reflect the divine Intelligence here and now in this world, without any vain speculation about what may happen in "the next." Can such an idea be expressed within the woefully inadequate confines of a gilt frame encompassing representations of so many scores of nude human figures? The utter fallacy of attempting to illustrate an infinite idea like Paradise in a pitifully finite medium!

Michel Angelo's "Last Judgment" in the Sistine Chapel comes under a similar ban when subjected to this standard of criticism. In it are depicted the accepted of God floating around His "heavenly throne," and the eternally damned wallowing in the mire, forever beyond the hallowed pale of the faithful, and hiding their mute inglorious heads in the caves of the earth. Holy Willie himself could not have

perpetrated a more ghastly exhibition of extreme unctuousness, had he been capable of displaying his self-complacency in the painter's medium. This rigid separation of the wheat from the tares may have satisfied the sense of justice in the early Churchaniteers, but it is a teaching that is fortunately moribund to-day. Old Angelo must have felt terribly-at-ease-in-Romanism when he thought fit to give three years of his life to this large painting.

But the climax of Michel Angelo's caricature of the "Last Judgment" is reached in his conception of "God," who is actually given the outward form of a mortal man. To represent divine Intelligence as a human being is manifestly an outrage on truth. Principle is not personality; it is Spirit; and the genius even of a Michel Angelo cannot pretend to give form and colour to Principle. It is a remarkable advertisement of the tenacity of life in Churchanity that, after some four centuries, the antediluvian shibboleths limned in this canvas should still receive the acceptance of otherwise sane men and women, who continue to turn up the whites of their eyes in speechless reverence whenever they behold it and its numerous kindred.

As another illustration of the sophistries involved in those Biblical paintings of the Old Masters, let me take "The Deluge." No unprejudiced person, who has pondered the many interesting allegories described in the Scriptures, can ever doubt for a moment that to interpret that event in a purely literal manner is, to say the least, misleading: "for the letter killeth, but the spirit giveth life." The general conception of

the flood as visualised in the old paintings is despicable because of the extreme materialism of the artists ; or shall we lay the blame on their patrons who had the wherewithal for keeping the painters' pots boiling ? Their interpretation is invariably as wide of the mark as is missing the target compared with hitting the bulls-eye.

In all orthodox versions of " The Deluge," the poor mortals are commonly depicted struggling frantically in the water ; or fleeing before the mighty onrush of the all-conquering element to the higher eminences of the diminishing landscape ; and endeavouring to rescue their offspring and to scramble hastily towards a safety that is never to be realised. At the present day, we are actually in the muddy depths of another deluge of a vastly different nature to the dim original. I refer to the deluge of the printer's ink that is surging over the world in the guise of sewage-newspapers, snippety magazines and rubbishy books ; and this flood is drowning the undeveloped minds of countless thousands of the sons of Noah. Would it not be more instructive to portray a crowd of modern mortals, overwhelmed in reams of newspapers and piles of novelettes, trying desperately to rescue their bank-books and their dividend-warrants—and to label THAT the Deluge?

The " Massacre of the Innocents " is another subject that lends itself admirably to the lurid imagination of an Old Master bent on keeping the wolf from the door. A sturdy soldier holding up one of the innocents by a leg, and in the act of smiting off its head, is a spectacle that may produce very comfortable feelings in the

breast of the Churchaniteer, who doubtless plumes himself in being alive in more humane times. But what about the modern massacre of the innocents in the slums and in the sweated industries? Why, Herod has been out-Heroded many times over by the pietistic Churchaniteers of industrialism, whose sons and daughters stand aghast before the comparatively insignificant "massacres" painted by the old masters. While the Papal authorities frequently commissioned their artists to paint Herod's massacre, they were careful not to suggest the depiction of the greater massacre of St. Bartholomew's Day, which they themselves instigated. It would have been more in accordance with the Scriptural injunction that is forever on their lips, had they first of all removed the beam from out the Papal eye before attempting to point out the mote in the eye of Herod.

Moreover, the Churchaniteers are now engaged upon the most comprehensive massacre that was ever known. Blood-red is the predominating pigment on the canvas of Europe; and the "old masters" of the future will label this work of art: "Armageddon." Nevertheless, Armageddon is simply a massacre of the innocents between eighteen and forty of the peoples at war. The massacre ordered by the "super-men" of Prussia has put Herod's puny efforts entirely in the shade; but then the apostles of modern "Kultur" have had the benefit of the traditions of Churchanity for some seventeen centuries, and it would have been unbecoming on their part had they not been able to eclipse the example of their ancient mentors.

Before Armageddon, the "artistic" world shuddered

when certain canvasses at the National Portrait Gallery were hacked by some over-wrought female suffragists. To deface "priceless" examples of art is deemed an act of gross vandalism—a criminal offence against the law of public decency. Yet, *living* men and women are being defaced every day in the struggle of "unrestricted competition" under the "law" of supply and demand. But not one murmur of horror ever escapes from the lips of those good Churchaniteers who profess to be shocked when the *dead* portrait of a man is maliciously damaged. I know there are clever critics who insist that a single Holbein or a Leonardo is "worth" the lives of many thousands of common factory "hands." But I excuse their zealous, canting enthusiasm for art: they *must* be Churchaniteers!

Another form of destruction that has not hitherto been expressed in art is the attempted massacre by the emissaries of Romanism of the truth which Galileo discovered. A budding academician of the orthodox kennel might also try his skill at depicting the Herods of editors and reviewers endeavouring to kill the spiritual children of those who discern realities in a world almost entirely given over to Churchaniteering materialism.

The numerous "martyrdoms" of the saints are favourite subjects of the Churchaniteering Old Masters, and over which many gallons of crocodile tears are shed annually by sentimental travellers. It does not appear to occur to them that they are economically in a position to see the "old masters" abroad at the price of the modern martyrdom, not of saints, but of ordinary

sinner in the shape of the toil-scarred men and women workers of the world. Yet credit is taken by Church-anity that martyrdom is not nowadays demanded by their " God " as a passport to the respective heavens of the rival sects. There is this great difference between the two methods of martyrdom: that whereas the ancients were content to wreak their pleasure summarily upon the bodies of the saints and the sinners, the moderns have devised a more subtle form of inquisition by first insuring a long course of economic martyrdom that militates against the " souls " of their victims ; but ultimately their bodies also are vanquished.

In these days of " realism," it was perhaps only logical that the official scene-painters of orthodoxy should employ the usual theatrical " props " to further the Churchaniteering cause. With this laudable aim, it is the custom in Italy and elsewhere at Christmastide to provide, in many churches, miniature representations of the Nativity, on " realistic " lines. The manger is of wood ; all the figures—Joseph, Mary and the Babe, and the kneeling shepherds—are in wax ; sheep and lambs, asses and oxen are provided, each covered with pieces of the real skins of the several animals ; and bundles of hay and sheaves of corn are placed in the required positions. To crown all, several gilt-card-board stars are suspended from the ceiling by almost invisible cords, with an Extra-Fine-Big-One in the centre of the glittering constellation to represent the star of Bethlehem. The ambitious setting is placed in a wooden cabinet of the Punch-and-Judy pattern, having a painted and decorated proscenium, through which the awe-struck worshippers gaze at the " realistic "

spectacle in solemn wonderment, and with a devotional zeal which shows how utterly they are under the iron heel of Romanism. But what a dismal farce to reduce the greatest of spiritual facts to the tawdry material limitations of a glorified "Noah's Ark" with its waxen dolls and its cardboard stars!

To restrict the idea of the Calvary, or of the Deluge, to certain human figures confined to a few square feet of canvas, or to a few pounds of bronze, is almost sufficient of itself to anchor the imagination to the human rather than to the spiritual but more important side of the event. Consequently, the orthodox "art-lover" can only gaze in open-mouthed bewilderment at the Pisan or the Florentine doors.

Coddled up as he is in the cotton-wool of theological superstition and dogmatical cant, it is well-nigh impossible for the Churchaniteer to get rid of the religious spectacles that are hampering his perception of the false doctrines contained in the Old Masters. For there can be no doubt whatsoever that many of the Old Masters that adorn the galleries and the churches of Europe have done more to keep alive the embers of Romanism since the Reformation than perhaps any other factor. Hence it can be readily understood of what momentous importance such works of art are to a religion that depends so much in these days on "arty"-ficial respiration to maintain its flickering life.

So-called Protestantism is also supported in a similar manner by the antiquated versions of the Biblical events embodied in the most crassly "realistic" manner by those old pot-boilers. The "faith" of

Romanist and of Protestant Churchanity alike is not demonstrable by "works": and "faith without works is barren," according to the Apostle James. There seems to be nothing left of the original Christian practice but the husks and the ceremonies of a vanished spiritual greatness that once wrought healing on the sons of men. For Churchanity at all times has only been able to enshrine the history of Jesus in art, never to demonstrate the truth of His teaching in life. When Carlyle first saw Holman Hunt's picture of "Christ before the Doctors," he said: "I dislike all pictures of Christ. You will find that men never thought of painting Christ until they had begun to lose the true impression of Him in their hearts." This criticism is "significant of much" to those who are awake to the fallacies of Churchanity.

While it is, of course, esoterically recognised by the ecclesiasts that creeds and dogma have always been necessary to maintain the "faith" of the majority at the norm, the time is certain to arrive when the myths and half-truths of the religion-mongery business must be honestly explained. What seems necessary is to brush aside forever the cobwebs of cant that have collected round current "Christianity," and are smothering its original truth. On the theological scrap-heap must be cast the obsolete interpretations of Biblical history which the Churchaniteers have patiently accepted from century to century with scarce one intelligent murmur of dissent.

This measure means that the Renaissance version of Scriptural events, as taught in Churchaniteering art, must go by the board once and for all. It may sound

sacrilege of the uttermost degree to suggest such a drastic course; but it is infinitesimal compared to the sacrilege contained in misleading the millions who are to-day studiously kept in ignorance of the healing truth of Christianity, and are fed on the narcotic quackeries of Churchanity. To impose enormous chunks of dull assertion, adulterated with sheer superstition and religious sentimentality, upon the "uneducated" masses is a most outrageous act of sacrilege; and tends to arouse one's pity for the professedly learned men who are paid for performing it. "Truth, though the Heavens crush me for following her," cried Teufelsdröckh—not *a* truth, but *The Truth* that shall make men free from the notorious impositions and the effete canons of art as well as of religion.

In architecture, also, the emissaries of Churchanity found an impressive medium for sugar-coating the theological pills with which they dosed their responsive flocks. No more certain method of over-awing the religious sentimentalists could be devised than that of providing beautiful architecture. Hence we find that during the Renaissance, when there was a pronounced slump in the stock-market of religions, the clerical stock-brokers were particularly lavish in investing their capital in magnificent cathedrals and churches and palaces. It was manifest to them that outward display was essential to captivate the susceptible minds of the multitude. Not being able to demonstrate the healing power in the slightest degree, they set out to demonstrate the ensnaring power of riches by engaging the services of the greatest

architects of the time. Thus it came to pass that fine architecture became the common form of advertisement to catch the impressionable Churchaniteer. Bread and circuses were given by the Roman Cæsar to the pagan rabble in order to pacify it : cathedrals and churches were likewise given by the Roman Catholics to the Churchaniteering masses to lull them into the somnolism of orthodoxy. The Jesuits openly insisted that their architecture must provide for as profuse an exhibition of "ornament" and multi-coloured marbles as their architects could contrive. Architecture has been defined as "frozen music" : consequently, the architectural pipers played the frozen music demanded by those who held the purse-strings of Romanist Churchanity.

And so the great building boom of the Renaissance period is thus seen to have been the direct outcome of a threatened period of depression in Churchaniteering sentiment. Of course, if expensive buildings were required by the public to keep it up to the proper religious pitch, needs must that they pay for such luxuries ; and, therefore, we find that the hierarchy commenced to push the sale of indulgences. So successful was this ecclesiastical trade that in due season there were sufficient funds in the coffers of the church to pay for the building of St. Peter's.

Built ostensibly to the glory of God, out of the proceeds of the sale of indulgences, and as a symbol of the power of the Roman Catholic "faith" throughout the Churchaniteering world, this great basilica is now degenerated into a gigantic theological museum and picture-gallery. With all its magnitude and pomp

and glitter, what is it but a vast hoarding advertising the wares of St. Peter's Liability Company, Limited? When the next slump in religion comes along, it would be quite in accordance with precedent were a sky-sign to be fixed along the curved balustrade of Bernini's Colonnade, drawing the attention of the world to the benefits to be derived from Roman Catholic Soothing Syrup by sufferers from Churchaniteering mania. Perhaps space might also be found on the Piazza for a placard extolling the virtues of the special line of candles in which Romanism does such a flourishing trade; for the candle-mongering department is an important one, and would certainly not be over-looked by the poster-expert at headquarters.

On the other hand, St. Paul's to-day is simply a glorified Madame Tussaud's Exhibition of marble effigies of distinguished Churchaniteers who have "done their bit" in spreading the doctrine of physical force to every corner of Churchanity and heathendom. What, after all, is the glorious old cathedral at Canterbury but a magnified Scotland Yard—the headquarters of the clerical policemen who keep in control the Episcopalian section of the community? Indeed, the Conformist cathedrals and churches of England may be likened to so many empty shells in which the kernels of Christianity have never at any time matured to full fruition.

As for the Nonconformist chapels—they are merely the ugly cases for containing the mummified remains of dissenting Churchanity; while the cathedrals of the continent are the wondrous jewel-caskets from which the gems have been awaiting from the beginning.

Alas ! that these words should require to be written : that with all its pompous display of Godliness, Church-anity should still overlook the dazzling Koh-i-Noor of the Christian casket—the healing gem that the Great Nazarene discovered.

To look for the establishment of a national school of painting, or architecture, when a sane school of politics and a practical system of religion have not yet been attained, is merely to clamour for the moon. The world has been too long hypnotised by the materialism of Churchanity ; but the day is at hand when the multitude shall awake from its troubled sleep. There will then be work, not for supermen, but for honest men in the realms of religion as well as of art.

CHAPTER XIV

ECONOMICS

HAVING analysed Churchanity from the healing, the religious and the artistic aspects, there yet remains the economic standpoint which is inseparable from the others. While business-as-usual has always been the keynote of orthodoxy the world over, it is only within the last century and a half—known as the great industrial era—that economics may be said to have become its principal motive power. The cherished tradition of the Churchaniteering nations of to-day is their unqualified belief in the beneficent operations of the “law” of supply and demand. To “buy in the cheapest market and sell in the dearest” is the Alpha and Omega of this wonderful man-made “law.”

Manifold are the glorious works that have been wrought under the influence of this so-called law. When Adam Smith invented it in 1776—it would be incorrect to say that he “discovered” it—the Churchaniteering profit-hunters in this country hailed him as their fountain of inspiration. “A Daniel come to judgment,” they shouted in full-throated chorus, as he expounded the gospel of “freedom of contract” and the “liberty of the subject,” under the system of “unrestricted competition.” Here at last was “intellectual” warrant for pursuing a course peculiarly

adapted to the needs of the little, shrunken souls of the Churchaniteers; and "laissez-faire" became the economic creed of the day. Full steam ahead was the order given by the captains of industry; and the "devil take the hindmost" was soon adopted as the watchword of all true believers in this "law" of the new industrial paradise which they set out to exploit. And thus the undignified scramble began—every man for himself endeavouring to secure as much economic swill as possible, pushing and struggling like swine feeding.

Considering that those early capitalists and their factory "hands" were all Churchaniteers, the machinery of Adam Smith's invention, the "law" of supply and demand, was not allowed to work altogether without a hitch. The workers being entirely at the mercy of the masters, who dismissed their "hands" instantly when trade was slack, the latter ultimately began to extend the system of banding themselves into Trade Unions for their own protection. This evidence of "liberty" was at once opposed by the gentlemen who cackled about the "law" of freedom of contract. They were of the opinion that it was highly beneficial to the community that doctors and lawyers should be allowed to form Trade Unions for looking after the interests of their respective professions. But a weapon that was deemed safe in the hands of "gentlemen" was considered to be dangerous when employed by the proletariat, particularly if it were directed against the lords and masters of creation. Therefore, the profiteering apostles of "freedom" and "unrestricted competition" attempted to restrict the freedom of

their "hands" by suppressing the new movement in its early stages, and by making it illegal for the various trades to form combinations; and consequently "strikes"—the only weapon of the economically dependent Churchaniteer—ensued all over the country. After a protracted struggle for well nigh a generation, continued on both sides with much bitterness and rancour, the repeal of all the Combination laws was at last secured by the workers, and the formation of trade societies was thus legalised.

This far-reaching measure did not lessen to any appreciable extent the class prejudice that was engendered during the incessant bickerings. The franchise not having been extended to the workers, constitutional action on their part was out of the question. On the other hand, the employers took every advantage which their political and magisterial power gave them to harass and attack the Trade Unions. A capitalistic Government behind an equally prejudiced Bench took advantage of every quibble of law, which was administered with glaring partiality for the employers of labour.

The profiteers owning the mines and the factories and the other means of production expected absolute submission from their "hands"; and they regarded their despotic power over the operatives as a first "principle" in the profitable working of the "law" of supply and demand. It will generally be found that wherever there was exceptional violence used by the workers, there had been exceptional tyranny previously exercised by the employers. As an instance of this despotic feeling of the owning class against the labour-

ing class, it will suffice to refer to the great strike of the Durham miners in 1844 for more equitable terms of employment. Lord Londonderry in his capacity as Lord Lieutenant of the County—at the same time being owner of the mines—issued a manifesto in which he refers to the action of the producers of his riches as “an unjust and senseless warfare against their proprietors and masters.”

It will be noted that some ten years previous to the publication of this significant manifesto, negro-slavery had been abolished within the British Empire. Yet here is an instance of atavism on the part of a Churchaniteer whose “Christian” code of “morality” enabled him to declare that he was the “proprietor” of his white miners. What an interesting side-light on the mysterious operations of this so-called law of supply and demand, with its freedom of contract and its liberty of the subject! The “noble lord,” like the majority of his fellow-worshippers at the shrine of “liberty,” smugly took it for granted that the irreproachable law” was set in motion for the benefit only of himself and his brother profiteers. The freedom and the liberty they chattered about were not meant to apply equally to the miserable “hands” and to the chosen Churchaniteers. For many Churchaniteers are called, but few are chosen to become profiteers.

Now, in the early days of “liberty” under this so-called law, it came to pass that famine swept over the land. A period of slack trade, combined with a succession of bad harvests, caused widespread distress and discontent amongst the toiling thousands. So

acute did this distress become, that the decade is now known in history as "The Hungry Forties"—a designation that contains in itself an eloquent indictment of this monstrous "law" to which Churchaniteering England had pinned her politico-economic faith.

In the orthodox history books may be found reference to a party of "seditious agitators" and "unreasoning reformers," the Chartists, who petitioned Parliament to enact *The People's Charter* with the hope that it might help to ameliorate the condition of the people. The House of Commons, by a large majority, declined to consider the new charter, and riots consequently occurred from one end of the country to the other. The powers-that-be then found it expedient to fall back on the usual remedy for such acts of "rebellion"—brute force—and the Churchaniteers in authority called in their friends, the military, to shoot down a few of the Chartists, and to transport the ringleaders to Botany Bay. To-day, it is matter for serious reflection that all of the six points of the People's Charter, save one, have already passed into law, or are in the fair way of becoming law at no distant date. Thus time has proved that the "unreasoning reformers," who suffered death or transportation, were spiritually ahead of their own generation—like the pioneers in every age of Church-anity since Jesus.

Another factor that caused widespread dissatisfaction in the world of labour was the wholesale introduction of machinery. For each "labour-saving" device that was adopted meant the dismissal of a certain number of "hands," who were thrown upon the labour market

to compete with their fellows. As these high-speed machines could manufacture more rapidly than the superannuated "hands," the profiteers by their use were enabled to amass fortunes at a greater rate than ever, what time the ranks of the unemployed swelled by leaps and bounds. Yet it was considered to be quite compatible with the "morals" of Churchanity that on the one hand there should be unprecedented profits and "progress," and on the other unprecedented poverty and degradation.

The Churchaniteers are fond of declaring in moments of sentiment that blood is thicker than water. Hence it was quite in accordance with that pious maxim that the blood of the workers should rebel against the system which enabled the profiteers to instal machines and to throw on the scrap-heap of the competitive labour-market the superfluous "hands" thereby displaced. Such a code of "morality" indicates that the blood of the Churchaniteering profiteers must indeed have been thinner than water, in spite of their Sunday-school gags about "Christian fellowship" and the "brotherhood of man." That they were able to accept the cash nexus as being the sole bond between themselves and their wage-slaves is a formidable indictment of their "morality," so-called. Talk about the "white-slavery" that is rampant throughout the realms of Churchanity! At least the "white slaves" are paid for their wares; but the wage-slaves ousted by the machines are simply the unpaid prostitutes of the labour-market.

As the displacement of "hands" by machinery met with no redress from the government, the workers

ultimately resorted to machine-smashing in order to draw attention to their pitiable plight. Considerable damage was done in various industrial districts by the indignant operatives who were thus deprived of their only means of subsistence by the labour-saving machines. The right to live was virtually denied the workless thousands by their more favoured brother-Churchaniteers who upheld the beneficent system of freedom of contract under the "law" of supply and demand.

But the Churchaniteer who can satisfy himself that this "law" is compatible with the Law of Life: that the conditions produced by its unrestricted operation, is not an utterly damnable state of affairs, is manifestly shirking his individual responsibility. He is attempting to remove the onus from his own guilty shoulders and to saddle it on the "God" to whom he "prays" regularly for his daily bread—the "God of love" who has favoured *him* with every mortal comfort, but Who frowns upon the submerged masses in His justifiable wrath. The man who seeks to evade moral obligation for such economic chaos is stigmatising himself with the brand of Cain. He cannot avoid responsibility if he would; and the denial of it is only another mark of the beast called Churchanity, which lurks behind the immoral "laws" of the competitive system of the modern economic world.

Contemporaneous with the Chartist Rising was the formation of the Anti-Corn Law League, established by a different class of men to the Chartists. On one page the time-serving historians of orthodoxy tell school-children of the "unreasoning reformers" and the

“seditious agitators” who promoted the People’s Charter ; while on the other they clap purple patches of eulogy on the efforts of those single-minded men who aimed at “securing prosperity for the country by freeing commerce from the fetters which restrained it.” The leading expounder of “the true principles of political economy” was Richard Cobden, whose exposition of the new “science,” backed up by the eloquent appeals of John Bright, prepared the way for “the complete and peaceful triumph of intelligence and truth.”

The first fact that comes to light in examining the credentials of this Manchester school of political “intelligence and truth” is that both Cobden and Bright were themselves owners of factories. It was, therefore, essential to the “prosperity” of their beloved country—not to mention their own personal prosperity—that the price of food should be cheap so that the wages of the indispensable “hands” might be low accordingly. Hence the disciples of “truth” engineered the repeal of the corn-laws, and established what is commonly called “Free Trade.” But the wage-slaves were no better off financially than before ; because the rate of wages automatically fell in proportion to the reduction in the cost of their food. This new remedy for the industrial malady, so far as the operatives were concerned, was on a par with the plan of the Irishman who, in order to lengthen his blanket, cut a strip off the top edge and sewed it on to the bottom. It was simply a case of “as you were,” with the worker ; but for the master it was far otherwise. The cheaper the “commodity of labour,” the larger

the margin of profit left after the manufacturer had sold his goods in the "dearest market." Thus private profit had some semblance of coincidence with public gain; and the Churchaniteering "Free Traders" went on their profitable way of "truth" rejoicing.

The nineteenth century roughly coincides with the golden age of invention, which made possible the working of this "law" of supply and demand. As a result of its unmolested operation, the Churchaniteering political-economists tell us that "unrivalled prosperity" overspread England, and latterly over her competitors in the industrial markets of the world. They prattle learnedly about the "inalienable rights" of every citizen in a "free" country; and drop a pious tear at the thought of the misery of the slaves in less enlightened climes. They talk of the "labour-saving" machines that have lessened the drudgery of mankind; and plume themselves because the standard of comfort of the workers has risen. But it must not be forgotten that each rise in the standard of life had to be wrested by the operatives from their profiteering masters: it was never given to them out of any brotherly regard for their material welfare. For what has the age of invention actually done for the wage-slaves of the country? If the civilised world were not almost entirely given over to the worship of Vulcan, it would realise that mechanical inventions have been the curse of the past hundred years—the blight that has spread throughout the nations of Churchanity.

Take the invention of power-loom weaving, the spinning jenny, or the woolcombing machine. The immediate result of all these labour-saving contrivances

was the abolition of the old manual industries carried on in the little villages all over the country, by wayside streams and under decent surroundings. And the substitution of what? Principally of great barracks of factories and workshops rising like huge coffins into the smoke-laden air, and containing storey upon storey of high-speed machines creating an atmosphere and a din that are the antipodes of the purity and the quietness that obtain amid the primal sanities of the countryside.

Did not the manual worker live under better conditions in the hamlets of England than his successor who is now compelled to drag out his monotonous existence in the festering slums of our manufacturing cities? Is it "progress" to transplant a man from a healthy occupation in the country to unwholesome labour in the depths of slumdom—that natural concomitant of the "great" industrial era? So-called labour-saving machinery has mainly been the means of herding the wage-earners into the cities, with their attendant evils—unhealthy dwellings and disease for which Churchanity takes no moral responsibility. Yet, "progress" is an honourable word!

We have multi-cylindere engines of almost unlimited horse-power, but the millennium has not yet been ushered in. We have "ocean greyhounds" galore, and untold bushels of wheat in Canada and the States, but there are twelve millions in this beautiful country of ours alone "on the verge of starvation"—according to the pronouncement of a recent Premier. Still, "progress" is an honourable word! There is now a shorter route to India by some thousands of miles,

and there are Indian "merchant princes" by the score; but the almost countless millions of our dusky subjects are as plague-stricken as of old. Talk about the Black Hole of Calcutta! The deaths that occurred in that memorable disaster are as naught when compared to the thousands who die of the plague annually—like gnats on a summer day. But there is much "progress" in India, we are assured—and "progress" is an honourable word: even more honourable than that blessed word, Mesopotamia.

We have gorgeous saloon trains, luxuriously appointed "floating hotels," underground and overhead railways, electric tramways, motor-cars and aircraft; and distance is being "rapidly annihilated," according to the jubilant press. Yet with all these clever inventions and record-breaking proclivities, can it be said that Churchanity is one inch nearer to its "heaven" than before? Who shall determine whether it is to hell this much-vaunted quick-transit is leading the Churchaniteers, instead of heavenwards?

Another phase of the "progress" resulting from the unbridled working of this famous "law" in the realm of Churchanity is evidenced in the steady increase in the numbers of our insane and our workless. Our asylums and workhouses and prisons are frequently held up as examples of thoroughly "efficient" institutions. We are regaled from time to time with accounts of the "progressive" and "enlightened" treatment that is meted out to those unfortunates who require confinement within their walls. But the fact that such departments of the State are accepted as necessities at all, clearly indicates that a "law" which

produces such calamitous results on the populace must be a most pernicious "law" indeed. A lunatic asylum is neither more nor less than a glorified monument erected by Churchanity as a standing memorial of its ignorance of the truth which enabled Jesus and the early Christians instantly to cast out insanity from those "possessed of a devil."

With all its Stepbensons, Watts, Cartwrights, Maxims, Edisons, Marconis, Listers, Rontgens, Curies, and the other archangels of the age of invention and discovery, the world of Churchanity is still sublimely unaware of the practicability of the Principle of Life demonstrated by the Nazarene. The blind folly contained in its adherence to the "law" of supply and demand has produced that foul blot on Church-aniteering "civilisation"—the Hunger-Marchers who thronged our streets only a few years ago.

The "unprecedented progress" that is said to have been the main characteristic of the great industrial era, has been marked at each mile-stone, as it were, with incessant friction between employer and employed. As in the military wars of Churchanity each yard of the ground has to be contested at the cost of human lives, so in the industrial warfare the "hands" have always had to contend, at the cost of many human lives, with those in authority who held the whip hand. It will never be known the number of workers who have been sacrificed in the mills of Churchanity under the salutary "law" of supply and demand. It will never be computed how many little children have died that the more "genteel" offspring of the profiteers might live in bountiful idleness—

innocent of any feeling of immorality in so doing. The Master's command: "Suffer the little children to come unto me, and forbid them not," was taught to proletarian Churchanity on Sundays, but the rich Churchaniteers, while interpreting the injunction literally as usual, thought fit to add a rider to it. Their revised version of the text ran: "Suffer the little children to come unto me, and forbid them not to make profits for us; for of such is the kingdom of Churchanity."

Indeed, it seems to be a pleasant hobby with many Churchaniteers of leisure, the collecting of texts for their superficial value only. One of the favourites, when discussing the immorality of poverty, with a text-collecting enthusiast, is that in which the Nazarene said: "The poor ye have always with you." This saying is exultingly trotted out as if it were the final proof that the evil of poverty is an everlasting one: that it would not be in accordance with the Master's saying to attempt to abolish it altogether. But the good Churchaniteer has not discerned that Jesus took care *not* to say: The poor ye *shall* have always with you. For Jesus knew that poverty is an evil, and, therefore, that it is destructible. He understood that all evil is only relative, not absolute; and He foresaw that His contemporaries, the Churchaniteers, would never be able to encompass the abolition of poverty in a millennium of Sundays.

Poverty being a necessary adjunct of the profiteering system, under the protection of the one-sided "law" the Churchaniteers of the industrial era set out to build a "new Jerusalem in England's green and pleasant land," on the profits deriving from their

exploitation of "labour"—that commodity embodied in the shape of men, women and children. The new Jerusalem that was built consisted of substantial mansions standing in charming parks for those "successful" in the scramble, with cosy stables for their carriage-horses tucked discreetly in the rear, and with spotless liveries for their flunkeys. The "hands," who made this evidence of golden "success" possible, were herded together in a superior kind of rabbit-hutches euphemistically called "homes," though in more recent times known as slums, and, as no liveries were provided, clothes of a nondescript pattern became the fashion. Indeed, in the case of those on whom the ingenious "law" and the unbounded "liberty" had done their worst, the person wearing the tatters could more truthfully be described as a walking ventilator rather than a human being.

It is only doing bare justice to the profiteering Churchaniteers to relate that they did not entirely neglect the spiritual warfare of their employees, or "hands," as they playfully called them. For there was much church-restoring and chapel-building undertaken, particularly when it was discovered that a course of religious discipline under the hirelings of the pulpit rendered the "hands" more innocuous beneath the lash of the factory-manager. The vast majority of Nonconformist chapels built all over England during the height of the laissez-faire boom are peculiarly enough as bastard in their style of architecture—if it be permissible to apply that term to such abortions—as was the "Christianity" preached within their walls.

To be strictly fair to the shekel-hunting sons of Churchanity, it must also be conceded that many, upon whom the Goddess-of-Getting-On had showered her favours more than ordinarily, exhibited visible signs of still retaining some vestiges of that phenomenon commonly called "conscience." To salve this insistent though atrophied faculty, Lord Fitznobody would throw the "hands" in the city whence came his riches a bone in the guise of a town hall, or a free library. His rival in a neighbouring town might then be constrained to ape the "noble lord," and Sir Jabez de Title-Deeds would, therefore, give the citizens perhaps a public park to play with. Thus the "law" of supply and demand was so delightfully subtle in its working that, under the cloak of "public spirited philanthropy," the "successful" man was able to make a handsome present to the very wage-slaves who had made possible this "gift" to themselves. It is said to be "bad form" to look a gift horse in the mouth, so it will be perhaps well not to speculate too keenly as to how much of this "philanthropy" was actually distributed as conscience-money, and how much as a result of the unrestricted competition among the rival "philanthropists" in their efforts to excel each other in the costliness of their "gifts."

The liberty of the subject who enjoyed freedom of contract was exemplified in many ways. In the early days, as Lord Jeffrey tells us: "A single master was at liberty at any time to turn off the whole of his workmen at once—100 or 1,000 in number—if they would not accept the wages he offered. But it was made an offence for the whole of the workmen to

leave that master at once if he refused to give the wages they chose to require." (*History of Trade Unionism*, by Webb, p. 63). Churchanity being the doctrine of force made manifest on earth, it was only to be expected that the factory-owning Churchaniteers would use their favourite weapon to coerce their unruly "hands" to submit to the freedom of contract and the liberty that best suited the banking-accounts of the employers. Child-labour was one of the requisites to the smooth-working of this admirable "law." Women were also deemed indispensable for the maintenance of the "unexampled prosperity" that the factory system was said to have made possible for all. The sweat and tears of women and children were, therefore, found useful as lubricants to oil the axles of the "law" upon the operations of which the salvation of industrial Churchanity was declared to depend.

This inexorable "law" necessitated that half-naked women should be turned into beasts of burden, for they were set to pull trucks of coal along the underground labyrinths of the mines. Little children filled the factories, even of a Prime Minister, directly they were sufficiently intelligent to be of use. Thus the economic necessity arising from this smooth-working "law" effectively drove the women and children under the Juggernaut car of the Profiteers, so that the frail strength of the very weakest might be transformed into the "wealth" without which the New Jerusalem would be but a barren wilderness to the chosen Churchaniteers. It was Ruskin who taught: "There is no wealth but life"; but the most illiterate factory-owner could prove by the figures in his ledgers that such a belief is the

veriest twaddle. Or perhaps the capitalist might agree that Ruskin was right if he meant that there can be no great riches produced but at the cost of human life.

Pope Leo XIII. defined capitalism as "usury"—surely a deliberate case of the pot calling the kettle black. As everyone knows, it is customary in the larger Romanist churches to conduct a candle-shop just inside the portals. These candles range in length from six inches to some six feet, devout worshippers having the choice according to the fervour of their religious zeal. The length of purse will also be a determining factor in regulating the length of the candle purchased by the individual. Rich and poor alike make use of this "privilege," but, of course, the custom comes hardest on the proletariat. Over and over again in Rome have I observed a poverty-stricken woman, carrying a pinched-looking, white-faced infant in her arms, buy a candle with the few soldi she could ill afford to spend in that way, and place it upon her favourite altar. Such "voluntary" demands are simply the rankest form of usury imaginable, though cleverly cloaked under the guise of a religious rite. Were a poor woman to spend her hard-won mite upon food for herself, or on milk for her child, she would do more in the name of Christianity than is symbolised in the mere burning to waste of even ten thousand miles of spluttering tallow.

Unrestricted competition in industry is said to be the very breath of life to capitalistic Churchanity: it is declared to be a "law" essential to the efficient evolution of twentieth century society. Again a regular crop of rank anomalies is to be reaped from

the unbounded faith that is reposed in this "law" which seems to remain as unchangeable as that of the Medes and Persians. Though there is as much cloth in the warehouses of Huddersfield and Bradford alone as would cover every ragged back in Merrie England, yet the "law" says nothing need be done in the matter. "Feed the hungry, clothe the naked," is read from the pulpits of Churchanity from time to time. But if one of the naked or ragged takes without payment the meanest garment in a second-hand-clothes-shop; or if one of the penniless hungry "steals" a morsel of bread to keep the life in one of his unfortunate offspring, each is labelled a criminal by the upholders of the "law" of unrestricted competition under freedom and justice. "Justice" insists that it is not right that a hungry child should be fed, nor a ragged man be clad in whole garments, if the sole reason for such a course is merely the Christian necessity of it. No: the hungry man must first steal food, and the ragged man clothing, before the "law" need step in, and feed, clothe and house both of them—in prison. Such is the "law" in this era of progress, and Churchanity goes bungling along, mouthing the Scriptures, but denying the spirit of their irrefutable teaching. It is not wide of the mark to define Churchanity as a state of theological eunuchism—having the form of Christianity but without the functions thereof.

But, then, practical Christianity is quite inconvenient in a "progressive" age where everyone has liberty enough and to spare. Christianity is all right when kept chained to the pulpit on Sundays, but it must

be put in its proper place, like the "hands" in the factories. It must not be allowed to interfere with Churchanity's grouse moors, country mansions, motor-cars, horse-racing, greyhound-coursing, and the other little compensations of a strenuous industrial life. If it be openly professed once a week with solemn countenance and in the regulation "blacks," what more can an ungrateful proletariat expect of the profiteering pillars of Churchaniteering orthodoxy? Do the uncultured masses require self-denial from others, when they show none of their own?

Yes, my good Churchaniteers, with your education and your golden opportunities, show them how to be men, not animals.²⁸ Show them that service to the community is a nobler type of freedom than mere freedom of contract. Teach them that a man is never so free as when he is serving others, not Mammon. It is the privilege of a true aristocracy—I do not here refer to the peerage—to serve the nation with all its heart and with that humility which is the hallmark of nobility, and, incidentally, was the favourite virtue of Dante.

The "aristocrats" of land and industry, whose principal function is to garner royalties, and to rake in rent, interest and dividends, naturally desire to uphold the system of unrestricted competition, under the "law" of supply and demand. These are the "gentlemen" who consider it to be compatible with Christianity that women in factories and workshops throughout the civilised and the uncivilised world should leave off their daily drudgery only for birth and death; while their own "ladies" may dwell in luxurious idleness for a whole lifetime. Oh! it is

an ingenious arrangement, the factory system of modern Churchaniteering capitalism—well calculated to produce the maximum of liberty and riches for the do-nothings, and the minimum of subsistence for the toiling millions who verily produce these riches. But,

Their little systems have their day,
They have their day and cease to be,

and the end of the factory system, with its concomitant, wavery, is already doomed, though the profiteering Churchaniteers deem it to be as everlasting as the very hills.

A former generation of good Churchaniteers in America grappled to the death, as all Churchaniteers invariably do in the like circumstances, to determine the end of slavery. The heavens, it was declared by the Southern Churchaniteers, would fall if negro-slavery were to be abolished; but the Northerners risked the fate of the American larks, and were victorious in the struggle. In the same way, perhaps, the fate of wavery may have to be decided in the traditional manner of all good Churchaniteering nations—trial by mortal combat and bloodshed. In a world that has placed the utmost confidence in the gospel of brute force for centuries, the struggle over the abolition of wavery will doubtless be as hotly contested as that over the abolition of slavery. For war has always a stronger appeal to the Churchaniteer than mere intelligence, or such Utopian stuff as the ignorant Carpenter of Nazareth taught.

What has been called by many Churchaniteers the golden age of invention might be more accurately described as the era of the golden calf on clay feet.

They amended the golden rule, and their revised version of the old Christian adage reads: "Do others or they will do you." Instead of the profiteer recognising that he is in very truth his brother's keeper, the age of "liberty" induced him to believe that the moral responsibility of the factory-owner had finished when he had paid to his wage-slaves the pittance which the ever-fluctuating "law" of supply and demand determined from time to time.

It is a fact that the horses and dogs of the master-class were fed and housed whether they were working or not. But the human animals—having "souls to save," as their priestcraft doubtless told them—who dragged on their sordid existence in the precincts of the factories and the slums, were paid a wage which enabled them merely to keep their bodies alive, so that they could at least answer to the raucous call of the mill-whistle each morning. So finely graduated was this Churchaniteering "law" that it was essential to its efficient working that a floating percentage of unemployed "hands" should always be available. For if the "demand" for "hands" happened at any time to be greater than the "supply," it immediately led to an increase in wages—a contingency that was calamitous for the dividend-hunters. Hence, a margin of unemployed operatives was a necessary safeguard against possible raids on the rent, interest and profit of the captains of industry.

In course of time it was found necessary for ballot-box purposes to provide a roof over the heads of the destitute unemployed, whose numbers swelled to enormous proportions during periods of trade depres-

sion. Work-houses were, therefore, invented to meet this ever-growing circumstance ; and thus the " law " of supply and demand was made as " humane " as the " morality " of the Churchaniteers could make it. The profiteers then set sail for the promised land of freedom and progress ; and the heavens smiled their all-gracious approval upon her chosen favourites who upheld the unassailable " law." The Law of Good was no longer applicable in an age of unprecedented progress—*it* had become inconvenient to the profiteering Churchaniteers, whose " religion " consisted mainly in a reconciliation of the pleasures of the senses with the " laws " of Adam Smith, Stuart Mill and Co. For the profits of the market-place have always been more attractively comprehensible to the Churchaniteer than the prophets of the Bible ; except, of course, when the latter appear to advocate the use of physical force to promote the welfare of the " brotherhood of man."

Such is a brief outline of the convolutions of the " law " of supply and demand in this England of ours during the great industrial era, when unprecedented progress was the password, and liberty as common as blackberries in autumn. The progress consisted in our free wage-slaves having the liberty to accept the wages that the eternal " law " determined under the ever-varying conditions. The alternative choice for the factory " hand " was the liberty to drown himself if he could not find work, or to go to that hell of the age of progress, the work-house, if he were penniless.

It is true there is always another alternative for the well-favoured young women of the industrial classes, for at any time they can earn more money " in the

streets " than in the factories. Tens of thousands therefore, are to-day walking the streets, and selling their bodies night after night to the men who are the bulwarks of Churchanity against the materialism that is said to be sapping the vitality of modern civilisation. The economic pressure exerted by the industrial " law " forces the surplus women on to the prostitute market ; and the " supply " is thus kept up to meet the " demand " of the good Churchaniteers, who hide their fleshly practices behind the polished customs of an obliging " Christian " world. So it comes about that the painted courtesans, who minister to the bodily wants of the Churchaniteering multitudes, are more finely clad than the very workers who produce the wages for keeping those parasites in quasi-idleness. The Greeks sometimes employed female figures, called caryatides, to support the entablatures of their temples. But Churchanity, with its elastic code of " morality," is obliged to support its marriage laws with the living caryatides of Piccadilly.

Equally as interesting an institution as its economic " law " is the " moral " law of Churchanity. For instance, one result of the freedom allowed under the economic so-called law is the careful division of society into the two sections known as " the classes " and " the masses." At one end of the social scale are to be found the dwellers in castles, mansions and " villas," while at the other, by a mere accident of birth, are those who exist in slums, workhouses, prisons, Salvation Army shelters, and Thames Embankment seats. Yet Churchanity takes the situation to be perfectly " moral " ; and seems unconscious of the fact that

such conditions in an era of unprecedented progress are the pinnacle of immorality in any State calling itself "Christian" and "civilised."

Modern Churchaniteers frequently congratulate themselves on their "moral" splendour when compared with the pagan civilisations of the past. They condescend to pity the condition of the workers in the palmy days of ancient Rome, and croon with self-satisfaction over the thought of the "progress" that has given "freedom" to the modern "hand." *Then*, the worker was compelled as a slave to toil on such structures as the Coliseum, but at least the slave had the satisfaction of being fed and housed, like the other beasts of burden. *Now*, the "free" citizen is obliged to toil for the lowest wage that the so-called law of supply and demand may regulate; but he has no guarantee that he will be fed and housed in a manner befitting a human animal.

Is there any "morality" whatsoever in a system that has covered the industrial areas of England—where the bulk of the riches of the country originates, be it remembered—with those suppurating sores of "progress" called slums; for the growth of riches actually coincided with the growth of slums? Slums are the veritable cemeteries where lie buried the blighted hopes of the proletariat. They are the ghastly tombs in which the Romeos and the Juliets of industry are done to death slowly but surely. Yet, Churchanity, owns the slums and everything else it can lay its hands on; and discovers nothing immoral in its function as slum-landlord, but continues to encourage the preaching of "morality" from the pulpits for the benefit mainly of its tenantry.

Unspeakable horror is often felt by the Churchianiteers when they read of the "immoral" practice of the old Romans, who were wont to amuse themselves on festival occasions by throwing a number of superfluous slaves to the lions of the arena. How cruel! how unmerciful! how immoral! shout the canting Churchianiteers. But, pray, what about the cruelty, the want of mercy, the immorality displayed to-day under the protection of the all-pervading "law" of supply and demand? What are the sweating dens of England but hideous torture-chambers in which the white bodies of men, women and children are crushed and distorted—human sacrifices to the god of cheapness? Is not Pittsburg simply a glorified Colosseum into which are thrown the bodies of "free" men to be riven and mangled by the machinery of the human lions of the capitalist arena, who extort the cream of rent, interest and profit from the production of their teeming wage-slaves, and leave the latter only the skim-milk? What about the "liberty" of the women chain-makers of Cradley Heath, who were discovered recently working at almost starvation wages, and in a half-naked condition on account of the excessive heat that is a circumstance of the industry? Is it a "moral" state of affairs that it should be necessary in the twentieth century of Christianity for women to be thus degraded in their efforts to keep alive? It is undoubtedly the antithesis of the "moral law" that the mothers of the nation should be put to such humiliating slavery by the economic "law" in an age of "liberty" and "unprecedented progress."

There can be no morality in a system which requires that the sweat of women should be turned into blood-money for the use of the share-holders of Churchanity. Yet, this is only one of the many instances that could be cited to prove the utter immorality of the so-called law of supply and demand which is still the life-blood of modern society. The mills of Churchanity grind slowly but they grind exceedingly small—the smallest of wages for the flesh-and-blood levers who attend the high-speed machinery, which grinds out fat dividends for the sleek defenders of the faith who worship in the Holy House of Mammon.

The immense scope allowed under the "law" of supply and demand must not be overlooked, for its polarity lies between "a corner" and a destitute "hunger-marcher." What a perversion of the Christian gospel of love it is, that the Churchaniteer should consider it "moral" that an industrial Trust or an individual may "make a corner," say, in wheat, while there may be millions of people in the world on the very verge of starvation! For what shall it profit a Churchaniteer if he "corner" the whole world's wheat-crop, and sell it to the poor Churchaniteers at the cost of his own "soul"? Truly, Armageddon was long overdue, if only to lay bare the disgusting immorality of Churchaniteering capitalism.

Now, while unrestricted competition is the Jacob's Ladder by which Churchaniteering capitalism endeavours to climb to its heaven, it is well to remember that such a premiss is in flat contradiction to the teaching of the Man whose name orthodoxy takes in

vain daily. In the apostolic writings, we read that the multitude of early believers "had all things common," thereby bearing witness to the fact that the personal students of Jesus had imbibed communistic principles from His instruction, and not the system of individualistic competition without restriction beloved of Churchanity.

Just as the Master's system of healing by spiritual means alone superseded the curative methods of the drug-vendors and the doctors of medicine; just as His doctrine of non-resistance was meant to take the place of the brute force attitude of the ancients—also of the moderns; so was His promulgation of the principle, embodied in having all things common, intended to supersede the method of individualism, which the Churchaniteers prior to His advent preferred. Thus it must be admitted that community of goods is an essential principle in the social economy of a professing Christian State, in spite of what may be urged to the contrary by the evasive Churchaniteers who desire to uphold individualism. It is absurd on their part to argue that black is white: either they must accept the precepts of the Nazarene, or they must discard them and Him henceforth from their pious professions. To whittle His teaching down to what they themselves consider He "meant" to express, but did not, is merely to give their own case away. The alternatives are as obvious as the hypocrisy of the Churchaniteers; for the choice lies between the acceptance of the New Testament or of the Old. If Churchanity will now decide for the New, then the Exodus from Houndsditch shall, indeed, have begun.

CHAPTER XV

ENFRANCHISEMENT

FOLLOWING on the numerous strikes and lock-outs that prevailed in the early days of the era of "progress," was the demand by the workers that the basis of the franchise should be widened to include themselves, so that they might help to make and to amend the laws which governed the movements of the millions. The Reform Acts of 1867 and 1868 were a concession in that direction; and when the secret ballot-system was introduced in 1872, the hallelujahs of the multitude welcomed the innovation with open arms. But, it may be asked, are the workers any the more "emancipated" because they have now the questionable privilege of choosing their own representatives in parliament? Is this country any nearer to becoming a land flowing with milk and honey, as a result of the extended franchise? Twelve millions on the verge of starvation was the recent verdict, in spite of the steady stream of honeyed words that has flown from the political hustings for several generations. Lately, we had the women fighting tooth and claw for their "emancipation"; but first of all they must endeavour to crawl through the ballot-box in quest of their "liberty" and to clarify their vision of the promised land beyond.

Women have always made up the biggest percentage in the pews of Churchanity; and orthodoxy in all ages has steadily clung to its belief in the benefits resulting from the use of brute force. Hence it was quite in accordance with the "laws" of heredity and environment that the female franchise-furies should employ militant tactics to attain their "emancipation," if possible. It would have been excusable for a plain man to assume that the "intellectuals" of the "gentler" sex would employ spiritual, instead of physical, means in their attempt to gain their ends. But in their passionate desire to be on equal balloting terms with men, they likewise adopted their brother-Churchaniteer's doctrine of the mailed fist in their efforts to secure "justice." It is a symbol of weakness when either a person or a society seeks redress by employing material methods: it is the strong man relying on spiritual power who fears no human foe—witness: Jesus, Socrates, and the like. That the weakness of women should have led them to pursue militant methods to secure the vote, is, therefore, in strict accordance with the materialist system of Churchanity for which they stand.

The truth of the matter seems to be that an exaggerated importance is nowadays given to the vote. Somehow the vote has come to be recognised as the symbol of so-called liberty, possessing mysterious talismanic powers, like Aladdin's lamp. It is the modern crucifix to which Churchanity clings with the fond hope that justice will follow in its train. It is universally regarded as the foundation of all democratic action, without which the social fabric would

sink to utter oblivion. Modern Churchanity has set up the ballot-box as the high altar in the political arena ; endowed it with a glittering halo of visionary sentimentality ; illuminated it with the rush-lights of "liberty" on the one side and "unrestricted competition" on the other ; and installed John Stuart Mill as Infallible Pontiff. The Churchaniteers assume that the salvation of the race is to be achieved by the employment of such hole-and-corner methods. Give every man and woman a vote, and "liberty" enough, says the majority, and heaven on earth will soon appear in our midst. But it will be noted that the "liberty" enjoyed under the magic ballot system has not enabled the Churchaniteers to stave off Armageddon.

Fifty years ago the operations of the so-called law of supply and demand were being explained by Mill and Co., but to-day the deluded mortal who still accepts such shoddy economic stuff is hopelessly out of touch with the trend of modern political development. The latest reading of the political barometer would seem to indicate, however, that Mill's doctrines are not altogether stationary, for the further extension of the franchise to include women would be another spoke in the wheel of his apple-cart. But universal suffrage itself will never be the panacea of all the ills to which the body politic is heir, until the apple-cart has first been driven through the theological tenets of Churchanity.

Instead of "emancipation," the immediate result from the ballot-box has been the creation of the Party system—that gigantic octopus which spreads its

tentacles around with the view of stifling the initiative and the individuality of those members who fall within its clutches. Who are the majority of those gentlemen content to exist under the exacting lash of the Party whip? Mainly briefless barristers, ambitious lawyers, anxious brewers, hereditary landlords, wide-awake captains of industry, influential shipping-masters, self-interested armament-manufacturers, clever railway-magnates, wily financiers, and the rest of the tag-rag and bob-tail of Churchanity who have profiteering axes to grind. In short, they are the social climbers; those who devote their energies to scaling the social tree, just as their ancestors were wont to scale the actual trees of the jungle—a clear case of atavism in the Churchaniteering generation of to-day.

Their business-as-usual proclivities are a by-word in the sacred domain of Churchanity. It is essential to the continuance of unrestricted competition that they drive home their political power by means of the sledge-hammer of economic power, which is the mainstay of Churchanity the world over. Hence arises the undignified scramble for the loaves and fishes held out in the shape of bait to catch the embryo statesmen, who remain content to believe that a system which was good enough for their fathers is good enough for themselves. Thus it has come to pass that the engrossing archæological pastime of handle-hunting is at a premium. In fact, the orthodox political parties do as flourishing a trade in selling titles, as do the Churchaniteers of a certain sect in their sale of remission of sins. It is the unwritten law of the Party system, when a member seeks to establish the righteousness

of the caucus for which he works, that all these things, such as a title, shall be added unto him. But any chuckle-headed turnip may have a title provided he is willing to pay handsomely for it to the Party funds. And so the "successful" handle-hunters in the Churchaniteering world are those who discover some special aptitude in burrowing tons of coal, or in selling pounds of tea; those modern representatives of the money-changers whose forbears Jesus, in a sudden spasm of temper, expelled from the Temple; and those who devote their "constructive" gifts to repairing the creaking joints in their Party platform.

In the age of invention—of the turnstile, the calculating-machine, and the cash-register, for instance—it was natural that the mechanical system of finding members of Parliament by count of polls should have been accepted. The automatic machine of the polling booths is abecedarian in its simplicity. It is worked on the same principle as that which animates the Chicago pork-packers, whose machinery is so perfectly adapted to its work that they are said to drive pigs into one end and the finished sausage comes out at the other. On similar lines, the free wage-slaves are induced to enter the polling booths to put their votes into the ballot-machine, so that political deadheads may be manufactured. It may happen by accident rather than by design that this political sausage-machine may produce at irregular intervals an individual who objects to become merely a link in the Party sausage. This *rara avis* of the Westminster Zoo may find to his chagrin that he is expected to follow his leader, like sheep through a gap; or else run the

risk of immediate displeasure and the certainty of having an "official" candidate—more amenable to the dictates from headquarters—opposed to him at the following election. If he be a young man, perhaps he may attempt to paddle his own canoe over the Goodwin Sands of politics; but almost invariably he enlists as one of the docile galley-slaves in the lumbering hulk of Party.

Thus the dangerous fangs of the impetuous members are systematically drawn by Mr. Whip, the dentist of the respective Parties; and the caucus continues to lord it over the harmless geese who lay the golden eggs at the Westminster poultry farm from year to year. But, instead of sending to St. Stephen's a "free" man with a "free" vote, the short-sighted electorate merely forwards, carriage paid, a splendid frock-coated pawn or knight to be moved about on the political chess-board at his leaders' will. Instead of "democratic" government according to the "will of the people," the trend to-day is more and more in the direction of government by Cabinet and caucus. Hence the guns of the franchise with which "democracy" thought to storm the citadel of capitalism, are cleverly spiked by the upholders of the Churchaniteering doctrine of *laissez-faire*. Thus shall the economic power of Cræsus continue to defeat the puny political power of Demos, until the latter shall cease to dally with politics, and first of all lay the foundations deep down in economics.

In a world that accepts the material conception of the universe, it is a foregone conclusion that Might will invariably be taken as Right—no matter what may be

ostentatiously declared to the contrary by the ecclesiastical Churchaniteers. Churchanity maintains the belief that the "law" of supply and demand, and the "principle" of unrestricted competition are essential to the harmonious working of human affairs. An economic theory which is inherently mechanical, aided and abetted by a religious theory thoroughly material in its basis and in its modern operations, must of necessity produce disastrous results in a society governed by such theories. When the cash-nexus is the only cement which is universally recognised for keeping the different layers of the social fabric together—or rather, apart—it follows that a counting of heads to discover the best governors is the only possible method in a world so mechanically-inclined as that of Churchanity.

Just as the British department of Churchanity went into Armageddon with the battle-cry: "Business-as usual," so does it go into each battle of the ballot-box with the motto: "*Vox populi, vox Dei est,*" on its lips. It is the height of human delusion to believe that the voice of the majority should always be the expression of the "voice of God." Under the guidance of a purely material institution like Churchanity, it is utterly out of the question that any majority whatsoever should discover the spiritual solution of a problem, except by sheer accident. As well might it be expected that the principle of mathematics should have been discovered by a majority at the ballot-box, instead of by a minority of one in the person of Euclid. Was there ever a time in the history of the world when the thought of the majority truly diagnosed the needs

of the hour? There is not a single instance of a majority ever having made an important discovery; and an unimportant one is of no account.

The majority was content to accept the easy-going winking-at-licence tenets of the Romanists until Luther hurled his indictment in the teeth of Tetzels and his unholy indulgences. Was it the "voice of God" speaking through the majority of the Roman prelates which caused Galileo to be dragged to prison because he discerned more of God's law than the majority of his contemporaries? Columbus was certainly in the minority when he set sail for the west; but he proved to the world the depth of his understanding when he successfully accomplished his search for a new land.

When the Stuarts ran amuck, did the majority find the man to restore chaos to a semblance of order? No: the minority appeared in the person of Cromwell, who set about his business on orthodox Churchaniteering lines by removing one crown and cracking many others. For acting the part of a Churchaniteer, his real worth to the world lay buried under shoals of ignorant vituperation and was obscured by owlish blindness on the part of the majority for nearly two centuries. But the powerful searchlight of Carlyle's penetrating genius at last laid bare the stupid calumnies that over-shadowed the life-work of the great Protector. It was a solitary Newton who discovered the law of gravitation: not a majority of his fellow-scientists by means of the ballot-box. Halley ascertained the truth about his comet without asking his brother-astronomers for their votes. Shakspeare produced

his works alone : they were not the collective output of a wilderness of dry-as-dust professors of literature, who weighed out each clause with the exactitude of a grocer.

But let us examine the thing on our own door-step. Majority government has now been check-mated by the caucus of the Party system ; and the gift of the golden-mouthed Chrysostom is once more the primary qualification of a politician worth his salt. Personal integrity is no longer any legislative recommendation, for the multitude is incapable of discerning that business-as-usual applies to politics, as to religion and all other departments of Churchanity. The majority is sublimely innocent that fine words and fair promises are the staple product of the ballot-box ; and that cupidity for votes is at a premium in its vicinity. The voters have put their ferrets of the franchise into the ballot-box, and the biggest game they have bagged so far, is—Armageddon.

Politics has come to such a pretty pass that the “ successful ” member is he who can tell the most plausible tale in the most seductive language. Party is seldom a question of studied conviction : it is rather a matter of accident. Like poets, men are born into parties, as Gilbert has said : just as they are born into the several brands of Churchanity with which the religious market is flooded. Each party proclaims its own particular nostrum of political salvation to the multitude at election times—like any cheapjack medicine-vendor. The rival parliamentarians run here and there to make pretty speeches ; use all the arts of oratory to gain acceptance of their own political

ointment for social maladies ; and are not even averse to telling " terminological inexactitudes " of each other, if such a course will only serve their immediate purpose of vote-snatching.

In our age of advertisement, it was characteristic that this medium of publicity should be employed to spread the good-tidings of Party ; hence a veritable cyclone of grossly exaggerated posters sweeps over the land at each election. It is an ominous sign of the times that the great British Constitutional machine should have sunk to the abject extremity of advertising its wares, on the public hoardings, cheek by jowl with posters of beer, whisky, soap and kinema-house programmes. The melodramatic cravings engendered by the music-halls of the mighty British public are thus pandered-to by the numerous advertisement managers of the competing political Parties, who endeavour by their herculean efforts at bare-faced blandishment to secure a " full house "—that is, a majority in the House of Common place-hunters.

How can it be possible to discover the best rulers by means of such commercial methods of political huckstering ? Never shall the Churchaniteering electorate find the right governors by the penny-in-the-slot jugglery of the polling booths ; though it will always, by the law of averages, get the Government it deserves. All attempted short-cuts through the ballot-box to " freedom " must prove futile in the long run. It is in the innermost recesses of his understanding that a man should seek the truth that shall make him spiritually free—not in the doubtful privacy of a polling-booth amidst the jangling factions of Party

politics, where political "freedom" alone is sought. Not by vain disputations in public places shall a man learn to distinguish right from wrong, but only by incessant striving in the privacy of his own closet against the Prince of Darkness itself. When he understands that Good is the only reality even in a material conception of the universe, and that it is a quality too elusive to be confined within the narrow limits of a ballot-box, he will be on the fair way not only to human emancipation but to the only real freedom—spiritual freedom.

So long as the distribution of riches in the Church-aniteering world remains on its present inequitable basis of false economy, the attempt to secure political power will continue to be futile to the proletariat. For it has been well proved by a rising school of economists that economic power precedes political power. This is true so far as it goes, but it must be added that spiritual power precedes and encompasses both. I am quite aware that by introducing an abstract term of metaphysical origin into the realm of economics, I am open to much misunderstanding on the part of the Church-aniteering economists, who believe in the power of physical force in the religious as in the other material affairs of the race. But this will not deter me from enunciating again succinctly that while it is true economic power precedes political power, spiritual power precedes both. It would require another volume to deal adequately with this thesis; but, in proof of the contention, it will be noted that the fruitless political action of the workers, either during "peace" or war, is the surest indication that

the economic power of organised Churchaniteering capitalism is stronger than the muscle power of themselves. The economic power of ruling dynasties and capitalism has resulted in the war of the nations ; hence it would be stupid to attempt to secure economic power for the proletariat without first of all attaining spiritual power to keep it in check. To employ the weapons of Churchaniteering capitalism—physical force and political palliatives—would simply be an acknowledgment of the creed of the capitalists.

But the primitive political appliances of Churchanity are, nevertheless, becoming obsolete rapidly, for physical power cannot for ever supersede the spiritual power of fundamental Christianity. The brute force behind the religious, economic and political system of Churchanity cannot affect the spiritual power of the great idea which Jesus taught for all time. Though reinforced with all the forces of militarism and capitalism, the unprincipled tactics of Churchanity are harmless when directed against the Principle of Life. A right idea is indestructible, even by the big guns of ecclesiasticism or militarism. The Churchaniteers may kill the material body of a Jesus, but they cannot thereby destroy the spiritual idea of the Christ, the power of whose teaching is as applicable to-day as of old, though it has been misapplied for centuries.

Tinkering with political machinery will not lead to the way out of the economic morass in which the world of Labour is at present stranded ; for government by Party caucus is the only outcome of successive extensions of the franchise in the past. Money power is still the golden petrol that drives the political machinery

of capitalistic Churchanity ; therefore, what chance of success has Labour, with its minimum standard of life, to cope with that hydra-headed monster which governs all political action of modern civilisation ?

The men who were able to discern the real needs of any era have always been in the minority. No matter how disinterestedly one might study the vital problems of current politics, when he arrives at the ballot-box, " all men are equal." For another voter, who had the necessary legal qualification to exercise the franchise but who might never have thought seriously for five minutes in his life, would probably vote directly against him. Thus a budding Bill Sykes continues to nullify the vote of an Oliver Lodge, and the " liberty of the subject " is proclaimed on the house-tops.

On the other hand, who voted Luther as the spiritual premier when he stood as independent candidate against Rome? Our ancestors did not employ the ballot-box to find John Knox ; nor was it by means of the franchise that Mahomet, or Confucius, or Buddha was discovered to his followers. Take the most notable instance of the ineptitude of the ballot-system. When Jesus of Nazareth elected to stand as candidate for the constituency of all humanity, instead of putting the cross after His name, the ignorant Churchaniteering mob nailed Him to another kind of cross—crucified Him, and cast their foolish votes for their friend Barabbas.

It may safely be assumed that humanity in the bulk has changed little since the great Nazarene's day ; and were He to appear in our midst now, the modern

Churchaniteers would probably be the first to disown Him. The Hebrew Churchaniteers refused to accept Him as the Messiah, because His advent did not coincide with their anticipation of it. That the Way-Shower should come as a little child, born in a stable, was so utterly at variance with the prophecy of their theological guides, who had prescribed the Messianic advent in all the panoply and the pomp of earthly glory, that the Scribes and the Pharisees rejected the Christ with all the scorn of which a Churchaniteer is capable. Hence, if He were to reappear at this time, the modern Churchaniteers would disbelieve in Him as they have always done—unless He arrived in a costly motor-car and with the necessary credentials from His bankers.

In every age, however, there has been a minority of realists, whose spiritual understanding remained unshackled by the petty, cramping conventionalities of the day. To the self-complacent multitude, those bold spirits invariably appear as dismal croakers, bent on upsetting the accepted beliefs and the conservative teaching of their contemporaries. For since the dawn of history all prophets have had honour save in their own land. He who is always content with things as they are, is almost too terribly-at-ease-in-Zion to make it worth while to lift him out of such a state of moral inertia. Ever since Joseph was called a "dreamer" by his brethren, all Utopian ideas and schemes have invariably been scoffed-at by the "practical" men of the day, who were obviously blind to the historical fact that great ideas originate always in the understanding of some good-inspired seer intimately

conversant with the things that are unseen to the mortal eye.

Frequently enough, those who question the accepted dogma and custom are labelled as being pessimistic in their outlook. Their calm and deliberate judgment on men and things are commonly set down, when running counter to orthodoxy, as the result of temperamental idiosyncrasies rather than of spiritual vision. But the world often awakes to find in time that these so-called pessimists were right after all—Galileo is again a notable illustration of this point. When a man discovers the folly of a certain action, and has understanding enough to foresee the disastrous outcome if it be persisted in, why designate him as a pessimist at once? It may be that he is a prophet instead, not a splenetic hypochondriac. The fact that he points out the vulnerable spots in the social armour proves that he is so optimistic as to hope that his "pessimism" may be accepted sooner or later. That is the "pessimism" which has been the source of all real progress that has counted in the past. It will be the fountain from which all future progress shall flow; and at which the generations to come will slake their spiritual thirst, heedless of the jeers of the dullards who refused it in the first instance.

Of necessity, he who proclaims a doctrine that demands a certain degree of self-discipline is ruled directly out of court by the majority. For it is human nature for a man to apply the discipline to the other fellow, seldom to himself. He does not readily take to the message of him who requires the reform to begin with the individual; for he prefers to accept the pretty

prattle of one who diplomatically follows the line of least resistance, and who tickles his mental palate like an expert chef. All hail, then, to the disinterested pioneers in every "dark age." It is to their spiritual insight that we owe each rung of the lofty ladder of progress in the past: it is to them that we must look for all honest guidance in the future. The majority will never recognise those shining lights that dispel the darkness of each era, until the mists of Churchanity have been blown away. Creatures of convention, habit, custom, are always ready to misunderstand the messages of those who probe the hypocrisies and the superstitions of the times with the keen-edged lancet of truth, instead of with the blunt axes of the grinders of Churchanity.

It is the common heritage of all who seek to hew a new path through the tangled undergrowth in the forests of contemporary thought, that they are at once repudiated by the paid conservators of "law and order" under the *régime* of *laissez-faire*. Perhaps it would be more correct to speak of the spiritual seers clearing the original path from the "intellectual" weeds and moss that spring-up in the thought of each generation. For there is only one path of truth running like a golden thread through the endless web on the mighty loom of eternity. It is the little band of the faithful who heroically strive to keep level and clean the highway of truth which leads direct to the Source of all Good. It is they who drag out and trample upon the noxious weeds of evil and ignorance that from age to age clog the spiritual progress of mankind.

CHAPTER XVI

THE EVOLUTION OF ARMAGEDDON

IT were futile to fiddle about with the scales of justice in an endeavour to adjust the balance of responsibility for Armageddon on this ruler or on that statesman ; on one particular nation or on another ; because the fundamental origins of it are not to be traced so simply. Just because one happens to be born a Briton is no substantial reason why he should declare that Germany is the aggressor. Just because another is accidentally born a German is no tangible excuse for shouting about English treachery. But it will be well for both German and Briton if they will set aside their childish, flag-wagging, sentimental " patriotism " and try to understand that the source of the *débaclé* is to be found in no particular individual, class or nation. Praying to God to " Confound our enemies, frustrate their knavish tricks " ; or ejaculating " God punish England," is a sorry business indeed when the dogs of war have already tasted blood. But, after all, such verbal expressions of the holy brotherhood of man serve as safety valves to the peoples involved, considering the present state of human intelligence in the Churchaniteering world.

To read the turgid claptrap written about certain clauses, phrases, or words in the several white, yellow,

blue, grey, or other diplomatic papers, is doubtless diverting to the public. Many a writer has built up a reputation as an unconscious humorist by the skilful way in which he has fastened upon a certain double-barrelled sentence in one of the multi-coloured government papers, and worried it to death in a column of *cliché* in next morning's Press. That any wide-awake person should expect to find the full explanation of the origin of a war in such cleverly constructed documents almost passes comprehension. One can only find evidence of the events which lead immediately to war, in such carefully censored compilations : never of the idea which underlies it. The only satisfactory use to which the publication of these papers can be put is to give the public something about which to haggle and argue in order to work up its latent " patriotism " ; and, from a Government standpoint, this is an important enough reason for giving publicity to the official records.

Granting, however, that it were possible to settle definitely as to the justice of our cause in going to war, from a literal examination of the several diplomatic papers involved, it does not necessarily follow that the end always justifies the means. To judge from a superficial comparison of rival government papers is rather a puerile method of arriving at the truth about any situation ; and it is high time this grammarian system of values was abandoned as being too unreliable for twentieth century application. For the primary causes of the war are not to be found at all in the excellent examples of diplomatic correspondence that passed between the various powers in the few

months before the War-God resumed his reign in Europe in 1914. As I have already declared, it is the belief in the traditional conception of so-called matter that is the mainspring of Armageddon; and the "law" of supply and demand, with its unrestricted competition, is a correlative part of the machinery.

Unrestricted competition might be defined as an extension of the parlour-game, "Beggar-my-Neighbour," to the realms of industry, whether national or international. The ramifications of Churchanity being world-wide, it is not conceivable that a "law" containing the glorious harbinger of universal prosperity and freedom could be "cribbed, cabined, confined, bound in" the narrow limits of these happy isles. From Greenland's icy mountains to India's coral strand, the gospel of unrestricted competition and brute force was preached by Churchanity—from whale-fishing to tea-planting the harmonious "law" of supply and demand ranged the whole gamut. The "principle" of competition was adopted by all self-respecting, civilised, Churchaniteering nations—Britain, the United States of America, Germany and France being the leading exponents of the great economic so-called law to which they all swore allegiance. To the less "progressive" countries, the benefits to be derived from this ubiquitous "principle" were generously extended by the profiteering sons of Churchanity. While the captains of industry exploited the labour of the dusky denizens of the "uncivilised" lands, their missionaries exploited the souls of the "poor, dear heathen," at the behest of the self-complacent Jellybys and Holy Willies in more favoured climes.

“Coloured” labour being notoriously cheaper than “white,” it follows that unprecedented progress, is much more rapid in the “heathen” countries and in “God’s Own Country,” as the United States have been felicitously called—presumably because there the “principle” of unrestricted competition has reached the high-water mark of “unexampled success.” The “democrats” of the Churchaniteering United States have succeeded to a large extent in organising their industries into gigantic Trusts that are virtually monopolies. So well acclimatised to the soil of America is the doctrine of the liberty of the subject, that it is no uncommon occurrence for the military to be called out during a strike to shoot down a few superfluous “democrats” who are said to be “born free and equal” under the Stars and Stripes in God’s Own Country. Only recently in the Colorado oil-fields, soldiers were induced to shoot a large number of strikers who had refused to submit to the tyranny of the Millionaire Oil King and his sleek officials. Needless to add, the Oil King is the principal polished pillar that upholds the concertina-like creed of a certain dissenting sect of Churchanity in God’s Own Country.

We are not, however, without our exponents of brute force in constitutional England. For the “Christian” bishop of a northern diocese, during the strike of the Clyde engineers, gave mouth to the following sample of Churchaniteering militarism: “Just as a deserter in the army was shot, so they should treat the men who deserted work.” If the “reverend gentleman” had possessed the sagacity of

a peahen, he would have marked the distinction that makes all the difference between the army of labour and the army of soldiers. It is obvious that the officers of the army at the front have the right to punish deserters because the risks are common with those of their subordinates, and they do not stand to make profit out of a victory. But in the industrial warfare, our captains of labour grow richer by the defeat of the demand of their workers for increased wages, without running any risk whatsoever of losing either their lives or their capital.

Perhaps the good bishop had his hard-won savings invested in the ship-yards of the Clyde, and was, therefore, merely voicing the business-as-usual battle-cry with which he and his fellow-Churchaniteers entered upon Armageddon to save their dividends. In any event, there can be no denial of the fact that the Episcopal voice is the voice of Churchanity, but the hand behind it is the hand of militarism. But the less the learned clerical spell-binder says about desertion the better ; for he seems to be unaware that he himself is a deserter. He has deserted the healing doctrine and the non-resisting principle of Jesus's teaching, and now masquerades under the banner of Elohim, the god of the ancient Hebrews.

The evolution of the system of unrestricted competition is as simple as the bishop's logic. First, there was the competition between the individual members of a community. Incidentally this produced competition between Capital and Labour, resulting in the formation of Federations of Employers on the one hand and Trade Unions on the other ; and the

clashing of the two sections of society culminated in lock-outs and strikes, with the *police* to maintain "law and order." The next step was the competition between companies and the trusts, aided by a *regiment* or two to quell the risings of the wage-slaves driven to protest against the industrial oppression. Last of all came the competition between nations, expressing itself ultimately in Armageddon, with *almost the entire manhood* of Churchaniteering Europe attempting to check "the hand of God" by resorting to unrestricted bloodshed.

Learned professors gabble about the "biological necessity for war"; but the present war is simply the infallible culmination of many generations of unrestricted competition and wallowing in the gospel according to militaristic Churchanity, with its cant about "morality" and its mockery concerning the "liberty" of the individual. For the reputed freedom of the democracies of Europe has not been able to liberate them from participation in the war of the nations; and democracy will reap no benefit materially from the unrestricted competition in human destruction which is designated by the name of Armageddon. But if the millions who are participating in the international holocaust will only learn the lesson that the Churchaniteering upholders of the system of unrestricted competition have again fozzled their doctrine of individualism, the spiritual residue of the conflict shall then be incalculable beyond the dreams of mere material avarice.

It is within the knowledge of the most casual observer that under the competitive system of modern

industrialism, the *nouveaux riches* can readily be detected by the innate vulgarity of their pretentiousness. The fledgling plutocrats invariably ape the old nobility by becoming land-owners, and by taking up their abode in expensive mansions; and by endeavouring to make a splash in their own little world of high-living but low-thinking. All this is called: Taking a Place in Society; and it is characteristic of every class of which Churchanity is composed—each class seeking to enter that select circle immediately “above” it.

That which is true of individuals is likewise applicable to nations, built up, as they are, of the several units of Churchaniteering society. Thus Germany is the latest example of a *nouveau riche* nation; and she has exhibited all the qualities that stamp individuals who are bent on climbing the social scale. She has bragged to the world of her industrial progress and her *kultur*; her craving for land was expressed in terms of an earth-hunger that embraced dreams of a great colonial empire; and the inherent lack of refinement in her avowedly materialistic Churchaniteers induced her to yearn for: A Place in the Sun. A more complete analogue does not exist in the annals of Churchaniteering society.

Yet, in spite of it all, the good Churchaniteers throughout the world profess to discover in the war only the “hand of God” working for some mysterious but salutary end! They are at a loss to “explain” the present crisis, except in terms of pious horror and with a Pecksniffian snuffle. They are culpably ignorant of the fact that their brilliant “law” of

unrestricted competition has petered out. They are blissfully unaware that the man-made doctrine of competitive individualism has been the means of producing, not a land flowing with milk and honey, but a Europe drenched with blood and tears.

Every fulsome explanation but the right one has been served out, hot and reeking, by the professional purveyors of piffing pabulum in pulpit and Press. The clerical and secular potters, who mould and press into shape the invisible but exceedingly plastic clay called Public Opinion, have done their work so well that few suspect them of craftiness in their craftsmanship. In particular, the great organs of Churchanity have been prodigal in their manufacture of political and ecclesiastical putty for mending the broken windows of Public Opinion which have been shattered during the war. They all seem to take it for granted that the *status quo ante bellum* will be maintained in the time of the "peace" that is to come; that the system of unrestricted competition under individualism is to continue unmolested as before; that wage-slavery and "liberty of the individual" are to exist side by side in the emancipated world that is to be the phoenix of Armageddon.

The "yellow" section of the Press, which, it may be assumed, is in immediate communication with Churchanity's heaven, capitalism, is specially active in rooting round for suitable swill to pour down the sewer of its Public Opinion. But the husks of indignation that the good Churchaniteers did eat during Black August are as ambrosia compared to the hog-wash that is being stored for their consumption when

the angel of death has ceased the flapping of his wings over decimated Europe. It is perhaps worthy of remark that while the Churchaniteering nations wisely bury their sewers underground, yet they parade, in the yellow Press particularly, all the hash and haggis of scandal that take place—divorce and police-court garbage, immorality and degradation. Thus modern thought is systematically polluted by thesewage-news conveyed down the sewer of Public Opinion. Surely the editors and contributors of the yellow Press have mistaken their proper vocation: they would find much more congenial occupation on a sewage-farm, or in an underground convenience.

In former ages it was Public Opinion that decreed the hemlock to Socrates; demanded that slaves should be thrown to the lions; and maintained the institution of slavery in "civilised" countries. To-day it is the Public Opinion of Churchanity that wages-slavery and unrestricted competition are consistent with Christianity; and that the discordant duet by Capital and Labour is the only national or international anthem that need be sung to the music of the spheres. Thus shallow calls to shallow; and the good profiteering Churchaniteers proceed to chuckle with satisfaction over their visions of the new world that is to arise when the Gargantuan feast of shells is ended. So Public Opinion waggles its long ears and makes its way from one thistle to another.

Just as astronomers can calculate precisely where the moon will be at a certain date, so it is possible to foresee with as much exactitude the movements of Churchanity if left to itself for the next century.

Wrapped in its fig-leaves of materialism, it is no prophecy but a mere platitude to declare that it will flounder out of one war into another, until it agrees to try Christianity instead. War may be magnificent, but it is not Christian: no matter what the paid Crusaders may desire to maintain to the contrary. It has even been said that the present is "a war to end war," which may be clever epigram but is certainly bad logic, so long as the economic reasons furnished by capitalistic Churchanity remain the touchstone of all international contention. Whenever the chemists or the inventors of Churchanity discover a means whereby sand may be transmuted into an article of commerce that will give a return of ten per cent. to the capitalists, I venture to predict that the greatest war on record will take place over the possession of the Sahara Desert. In addition, it must not be forgotten that The Cloth has been most insistent in its demand for compulsory military service—a clear indication of the partnership with militarism which it has always maintained.

To judge from the prognostications of the panders of Churchanity, the world is going to witness a great religious awakening as the direct outcome of the war. This aspiration is on a par with the past history of the church, for new vitality has always been sought through acts of physical violence rather than by the propagation of spiritual truth. On the business-as-usual system, it follows, therefore, that Churchanity will naturally look for a spontaneous outburst of revivalist zeal that might help to prolong the existence of orthodoxy for yet a little while. But, as I have

already affirmed, it is Churchanity itself that has been the hidden cause of the international volcano ; and that fact shall not be overlooked by the heroes who return from the reeking crater when its forces are spent.

To a school of unrelenting materialism like Churchanity, it might have been patent that religious doctrines as well as earthly structures require solid foundations. Are we to believe that men must be "gassed," tortured and butchered ; women raped and murdered and executed ; and children crucified, in order that the admiration of the chastened multitude may be awakened to the glories of Churchanity, whose "prayers" were unable to prevent Armageddon ? Here is an extract from a letter written by a soldier at the front : " Some poor fellows, who were badly ' gassed ' were found dead almost bare to the waist, with their shirts in shreds as a result of their struggle in the death agony of suffocation." Another letter, from an officer in the fighting lines, contains the following paragraph : " We were heavily shelled ; six poor fellows were blown into little pieces, and one went mad, or, as it is called, ' unmanned.' It was awful to see him as he came down the road walking like an ape on the knuckles of his hands, and with his eyes starting out of his head."

Are we, therefore, to understand that such common occurrences in modern warfare as the turning of men into apes and blowing them into little pieces, are reckoned by the Churchaniteers to be safe foundations upon which to build the New Jerusalem, after the war ? One of the clearest doctrines of fundamental Christianity is that which teaches the futility of employing

material means in a spiritual issue. It is no excuse for the Allied section of Churchanity to seek to escape out of the corner by urging that Germany is not a "Christian" people; for the whole of the belligerent nations are official supporters of Churchanity, which, as I hope is now patent to all, is not to be confused with Christianity any longer.

A chorus of consternation and dismay has arisen from the more humane nations of Churchanity at the diabolical attempts at "frightfulness" which Germany has seen fit to perpetrate—the bombardment of unprotected towns, the sinking of the "Lusitania," the killing of civilians, women, and children by air-raids, the destruction of Rheims, Ypres, and other international monuments of art, and the many evidences of intensive Churchaniteering "kultur." But just as there are varieties of Churchanity, so are there different types of culture in the Churchaniteering world. It is beside the point for one group to flout another because the game of war is not being played according to the hitherto accepted rules. For the unrestricted competition in legalised international commerce was bound ultimately to express itself in unrestricted competition in legalised murder. It is in the ordinary logic of cause and effect that such should be the indubitable outcome of Churchaniteering industrialism; for a "policy" which considers trustification, hunger-marching, and the shooting of strikers to be acts of "public morality," and not "frightfulness," is certainly a "policy" worth examining very closely. For if Churchanity has inadvertently transformed Europe into a vast powder-

magazine, why shriek lamentations because the powder is not being employed in "legitimate" ways?

In 1887, the English profiteers of Churchanity deemed it politic, "in the interests of the country," to call out the cavalry to charge the great gathering of unemployed in Trafalgar Square—under the leadership of a future cabinet minister, the then hope of the proletariat—notwithstanding that "freedom of speech" and "liberty of the subject" are said to be the birth-right even of starving British men, women and children. In Colorado, as already mentioned, God's Own Countrymen thought it expedient to shoot down men and women in the streets in order to propagate "frightfulness" in the hearts of the strikers.

Does the Churchanity of the Allies permit them piously to believe that the "legitimate" use of gunpowder and the army is in fostering "frightfulness" in the bosoms of defenceless workers, but that German "frightfulness" in time of war is illegitimate? Is it a "legitimate" application of "frightfulness" to lock out the men in an industry, and thus to hit at the health of the women and children dependent on them? Is it quite "legitimate" for good Churchaniteers to employ women at sweated wages in certain occupations and thus to hit at the welfare of an unborn generation of wage-slaves? Apparently it is a perfectly legitimate use of "frightfulness," in the sacrosanct interests of Churchaniteering industrialism, to hit at men, women and children in every possible way in times of "peace, perfect peace"; and to be sheltered into the bargain behind the fortress of the "principle" of unrestricted competition. But it is quite another tale that is told

by the Churchaniteers when the unrestricted competition of militarism results in the enemy hitting at the female and juvenile targets that are specially reserved by the profiteers to be hit at only by themselves in the industrial warfare.

The German samples of "frightfulness" illustrate the infernal depths to which modern militarism will dive in order to fish up the backsheesh of victory. Such evidences of "kultur" are the latest offshoots of the giant bean-stalk of militaristic Churchanity, which the Jacks-in-office, whether ecclesiastical or political, will never lift a hand to hew down. But the industrial Jacks-of-all-trades in all nations shall have to slash at its roots to some purpose, or the giant Churchanity will crush them into utter servility before long.

CHAPTER XVII

RECAPITULATION

PERHAPS the unprejudiced Churchaniteer may now have discerned some of the hundred and one blots that smudge the pages of historical Churchanity. It is possible he may even admit that, since Europe at this moment is a veritable Golgotha, such a condition is nevertheless the inexorable culmination of the many centuries of disavowal of the Christian gospel, by the "civilised" nations. He will, in consequence, seek to discover the surest way out of the charnel-house into the day-light that he may no longer be misled by the *ignis-fatuus* which he has hitherto too trustingly followed for want of a better guide. For Armageddon is the logical expression of the Churchaniteering article of faith comprised in the selfish creed that it is necessary to "progress" that the light of human intelligence be the guide rather than the Light of the World. Let me, therefore, recapitulate my thesis that the "principles" of Churchanity have no semblance of conformity with the Principle of Life enunciated by the pioneer Christian.

The Holy Trinity of modern Churchanity is, (1), that spiritual healing has no part in its religious programme—material remedies only being permissible; (2) that physical force is the chosen medium for effectually propagating its doctrines, whether political,

economic or religious, either in peace or in war ; and (3) that individualism, as exemplified by unrestricted competition under the " law " of supply and demand, is essential to the morality expressed in its social economy. It has been my endeavour to elucidate wherein all of these three tenets differ from the fundamental principles of Christianity ; and to prove that they are indeed the antithesis of the Master's message to mankind. The sole means of restoring order out of the religious, political and economic chaos which the Churchaniteering world has at last achieved is a direct and uncompromising return to the practice of the Christian precepts that have been lying dormant for some seventeen centuries. For the war itself is none other than an illuminated manuscript, written in blood, proclaiming the fact that the " principles " upheld by Churchanity are utterly out of date in the twentieth century.

The parting of the ways lies in recognising that Spirit is the only absolute reality, and so-called matter unreal except in the relative sense—a statement of truth which cannot be too often reiterated : for only when this important definition is thoroughly understood by the individual can any comprehension of the omnipotent Law of Life be gained. That the Law of Life has been demonstrated here on earth to prove that sin, sickness and death itself, and every other manifestation of mortal error are not real, cannot now be denied without renouncing the spiritual as well as the literal interpretation of the New Testament in which Churchanity professes to " believe." The numerous attestations contained therein of the practical application

of the Law of Life to human infirmity are irrefutable evidence that an understanding of the spiritual reality of man is more potent to heal than the uncertain material remedies, producing varying results, to which Churchanity flees in its impotent desperation. For the Law of Life is epitomised in the Scriptural dictum: "He is not a God of the dead, but of the living."

The first requirement in this application of the Law of Life to human needs consists in comprehending the spiritual perfection of the real man. In the springtime of Christianity, Jesus made the following statement: "Ye therefore shall be perfect even as your heavenly Father is perfect." Now this is not a mere empty phrase, a rhetorical flourish, a *bon mot* that has lost its sparkle with the lapse of years. This saying of Jesus is a profound declaration to the effect that man is as perfect as the Principle which is Good is perfect. It contains the germ of the whole Christian ethic: enunciation of the truth that the real man is as perfect as his Creator; and in proportion as the individual understands this fundamental Law of Life is he enabled to apply that Law in a practical manner to human needs. It is obvious, therefore, that Jesus knew better than to resort to material remedies for the healing of a creation already perfect in the absolute sense. He understood more fully than any other man ever did the absolute perfection of all reality. It was His perfect understanding of this omnipresent Law of Life which enabled Him to prove the unreality of sin, sickness and death, inasmuch as He many times successfully overcame these errors of human belief.

Yet the Churchaniteers are never done making statements about the "reality" of sin, sickness and death; and that these are "sent" by "God" to make man "more perfect" by tribulation. Thus is perpetuated ignorance of the important distinction between absolute reality and relative reality—the confusion as to the difference between the perfect God-created real man and the imperfect conception of man as being of so-called material substance. So long as men believe the lie embraced in the historical conception of "matter," and refuse to accept the spiritual interpretation of the universe, including man, as taught by the Master Christian, just so long will suffering mortals be obliged to deny the efficacy of the healing gospel of the "Man of Sorrows," and to resort to material remedies for dispelling their disorders.

It is in the essence of things that mankind must always suffer for its belief in a lie; it is as inexorable as the law of gravitation. Were a man to "believe" that he would not suffer physically by jumping from a tall church-tower, this "belief" would not save him from the certain penalty of disobedience to the law of gravitation; for mere "belief" cannot transmute a lie into truth. Likewise, if Churchanity continue to defy the truth as to the Law of Life and the spiritual reality of man, it is inevitable that he must pay through his mortal body for his "belief" in that lie. There can be no evasion of the penalty irrevocably attaching to the "belief" in a lie. Refutation or denial of the Principle that dominates the universe must for ever end in disaster, no matter how long the opposition may continue, or how temporarily

“ successful ” it may be. The order of cause and effect cannot be reversed by mere “ belief,” nor be affected in the slightest degree by human indifference to the supremacy of Principle.

For Christianity is a set of principles rather than a code of doctrines : to be strictly accurate, it is the teaching which enables man to understand the practical application of the Omnipotent Principle which sustains all. Principles form the essence of religion, laws or rules its vesture or outward expression. While a collection of doctrines may feasibly be called a “ body of divinity,” it is nothing more than the body—the living “ soul ” being those fundamental principles which underlie the doctrines and give them their vitality. That body may and must change in many ways : it may even die and be superseded by another ; but the “ soul ” remains ever the same. Are we, then, to place more value on the vesture, which may be changed from time to time, than upon the immutable truth which stands fast for ever, through fair weather or through foul ? Are we to judge a man by his garbing himself in the quaint cap and stole of the Nicene or the so-called Athanasian Creed, or in the more modern gown and cassock of the Westminster or Augsburg Confession ? Rather must the standard be according to his fidelity to, and practical demonstration of, the Principle of Life which is the highest expression of Good on earth.

The responsibility for disseminating world-wide the false interpretation of the Christian principle must be laid at the door of the paid soothsayers of Churchanity. They do not themselves believe the doctrines which

they preach ; yet they continue to mouth the Scriptures and to draw their stipends, though wholly ignorant of the practicability of the Christian teaching. Is it any wonder, therefore, that as a result of their ignorance of the application of the healing principle to mankind, and of their sowing broadcast the lie that the God-created universe is material, they should at last achieve, neither the millennium nor heaven on earth, but—Armageddon ? Drawing their inspiration from the Old Testament instead of from the New, the ecclesiasts elect to “ believe ” in the “ God ” of wrath to whom the ancient Hebrews bowed in their superstitious helplessness. Not being conscious that it is their own impotence to understand the Christian teaching which has landed civilisation in the death-clutch of Armageddon, the paid Churchaniteers presumptuously saddle the onus of responsibility on their apocryphal “ God.” Their “ faith ” is founded on a false premiss—the belief in the reality of “ matter ”—hence it is the natural corollary that colossal disaster should be the climax.

The scrapping of the accepted doctrines of Church-anity is the prime necessity at the present moment : the worthless impediments of orthodoxy must be jettisoned if the good ship, Christianity, is to be saved from further catastrophe. It will, perhaps, be urged by “ vested interests ” that Church-anity could be reformed from within, without having ruthlessly to supersede it. But as rats are said to leave an unseaworthy vessel, the ecclesiastical rats must take the like precaution before the ark of Church-anity sets out on its last voyage. To vary the metaphor, already

so much tinkering has been done to the spiritual kettle of Christianity that it is doubtful whether there is now left in Churchanity a vestige of the original, but only the several lumps of theological solder applied during the successive repairs by the sectarian tinsmiths. What the world requires more than ever to-day is a new kettle, cast from the spiritual pattern that was first faultlessly modelled in the Carpenter's shop at Nazareth.

Let the Churchaniteering millions, therefore, demand of their spiritual overseers that they henceforth cease to squander their substance on riotous excursions into the higher criticism or on schismatical quibbling. Let them insist that the priestcraft study the spiritual means whereby their Exemplar demonstrated His teaching in a practical and not merely a verbal form. Let them declare that the sole passport by which a man may be "preferred" to "holy orders" in the sacred office of a pastor shall be determined solely by his ability to heal the sick and the sinning, after the manner of the early Christians. For it requires more than a course of study at an orthodox "divinity" college to produce a practical Christian; and it must not be forgotten that the very term, "holy orders," etymologically means *healing* orders—the healing of body as well as soul.

Though it may not be possible in this era for the multitude itself to demonstrate the healing principle, yet the practical understanding of this important Christian principle should at least be within the power of the pastors of the people. For the synthesis of healing and preaching is the Alpha and Omega of

fundamental Christianity, and the power to apply the healing principle should be the certain symbol of fitness for entry into the priesthood. It is a simple test, but nevertheless a most vital one. Fishermen and tentmakers in a former age stood this practical test, though all modern professors of Churchaniteering "divinity" would fail miserably to pass it. But, without a shadow of doubt, the understanding of this Principle of Life by men is the little leaven that will leaven the whole lump of inconsistency represented by Churchanity to-day.

I am willing to acknowledge that the paid Churchaniteers have done much useful work in the world throughout the centuries during which their doctrines have eclipsed Christianity. They have undoubtedly been of considerable service in recent times in lightening the work of the blue-coated police and the khaki-coated police, who are their brothers in arms. They have served as the black-coated police for teaching dutiful submission to "law and order" to the worshipping masses. But I come to bury Churchanity, not to praise it—for the thought of the majority is too much "sicklied o'er with the pale cast" of its impotent doctrines.

Now, it is not my intention to advocate that defunct dogma of doddering sentimentality so beloved of politico-religionists—"a change of heart"—but I do recommend a drastic change of head, or rather, thought, on the part of the individual who is bold enough to refuse any longer to swallow the Churchaniteering swill that now fills the troughs of orthodoxy to overflowing. Let the earnest student get clear of the

muddy sentimentality which has hitherto filled his heart, and been mistaken by him for "religion." Let him strive to comprehend the fact that religion is not merely an ecstasy to be felt, but rather is it a conviction that must be expressed in deeds and not in words nor feelings only. Let him beat aside the bars of conventional Churchanity behind which he has been too long willing to be confined. Let him abolish spiritual wickedness in the highest of all earthly places—the heart of man. Then, and not till then, shall he be better able to set his thought in order, and ultimately make the arid deserts of sectarianism to bloom and blossom as the rose. For sentimental adherence to effete dogma may be a very convenient substitute for practical spiritual demonstration; but religious sentimentality, be it never so temporarily satisfying, is not Christianity.

It will bear repetition that the message of Jesus is the most practical teaching of which the world has ever known—in spite of its apparent failure after nineteen hundred years to prevent the present world-crisis. Sceptics may declare that Christianity has utterly failed to prevent the war, but such a plea is like arguing that arithmetic is at fault because a cashier has found an error in his figures. It is never the law of number that causes the error, but always the human element in the problem. It is not the Law of Life that is responsible for the European catastrophe, rather is it the gross misunderstanding by mortals of the fundamentals of the Christian teaching in regard to that immutable Law.

No useful purpose can be served by dismissing the

so-called miracles by a mere wave of the hand ; by denying the authenticity of one or other of the gospels ; or by exclaiming that the age of " miracles " is past. There is sufficient evidence to show that during the first two centuries of the Christian era, sickness and disease were healed, and even the dead raised up, by the early Christians—proving that the Principle of Life astaugth by the Great Nazarene was then practicable in the world. If the understanding of this law has been lost to the use of modern Church-anity, it is all the more reason that man should strive to re-discover its spiritual application in these more complex days. Perhaps it is this very complexity of modern civilisation that prevents the present " advanced " generation from admitting the possibility of the resuscitation of the Healing Principle for the benefit of suffering humanity : it sounds almost too good to be true. Perhaps it is because man is more and more tending to place reliance on the unstable conclusions of his " human intelligence " that the multiplicity of new diseases is one of the signs of " progress " in our strenuous age. For instead of reducing the number of diseases of the human body, the learned professors of medicine and surgery actually keep on inventing or discovering new maladies, which everyone who is anybody immediately seizes—until another disease becomes the fashion. Such epidemics, even of " surgical " complaints, are a certain indication of the mental origin of all disease and sickness.

This little trick of the human mind is well known to the patent-medicine vendors, who are quite aware of the susceptibility of the average mortal to mental

suggestion. They are alive to the power of ocular evidence that "every picture tells a story"; and they know that a lengthy list of symptoms of sickness or disease will provide the suffering reader with scarcely a loophole of escape from sampling the advertised nostrum. For each malady over which modern "science" is said to "triumph," at least two new diseases are discovered, christened and added to the ever-growing list of nosology. In the course of a few more "progressive" decades under the sheltering wing of the medicine-men, it would appear that the chief business of civilisation will have developed into a continuous struggle from the cradle to the grave against the ravages of germs and microbes! There is no gain-saying the fact that at the present moment of eternity the medical faculty is more essential to the continuation of Churchaniteering civilisation, than the preaching fraternity. For a Churchaniteer could easily survive the extermination of the gentlemen who are said to "cure" his "soul"; but he would succumb in millions if the curates of his body were to be annihilated. What an indictment of orthodoxy which affects to represent spiritually the man who co-ordinated the healing and the preaching gospels!

Because a curate is unable to perform his function of curing sickness is no proof of the inefficacy of the Principle of Healing: it is rather a flagrant illustration of his incompetence to understand the spiritual truth of Christ's gospel of love. Because a bishop denies the possibility of "miracles" being performed now, or ever, is no reason why his *words* should be accepted rather than the *acts* of the Apostles. For I know that

it is practicable beyond all doubt to heal sickness and disease without employing material remedies. As man seeks to reflect in his actions the Intelligence which sustains all absolute reality, he will express that spiritual power which, when sufficiently understood, will at last enable him, not only to raise from the dead the *living* Churchaniteers at present walking about in the world, but ultimately also those who are said to be "dead" physically as well as spiritually.

The problem of the future is, therefore, clear. Man must endeavour to understand more about this Principle of Life, the practicability of which was proved for all time by the First Christian and by His spiritual followers for some two hundred years after His "crucifixion." For the real man may be likened to a lighthouse keeper: he needs must keep the polished mirror of his thought so clean that the One Intelligence may be reflected from him upon the boundless sea of life to guide those seeking a haven of refuge from the buffetings of human existence.

Inasmuch as the medical faculty is at present a trade-monopoly, and the drug-making industry is also conducted on profiteering lines, it is patent that the health of the Churchaniteering community rests on an economic basis, which is subject to the fluctuations of the sacred "law" of supply and demand. When an epidemic breaks out in a nation, up goes immediately the price of the drug that is declared to be necessary to cope with the fell disease. It is easy to imagine a "corner" being made in a particular drug during an epidemic or a time of national need. Indeed, such a circumstance has already occurred during the

progress of Armageddon. For a certain medicament that is said to be essential to the health of our army, was "cornered" by some profiteering drugmongers, with the result that the Government had to pay tenfold the pre-war rate to the monopolists for the privilege of being allowed to use it on the men who are risking their lives for the empire. Can a more nefarious or dastardly piece of private profiteering be conceived? Why, Bedlam is out-Bedlamed a thousandfold when a people, a whole world, persists in bending the knee to the Baal of profiteering in the midst of a catastrophe which, I venture to predict, is the beginning of the end of the whole wage-system upon which profiteering is supported.

A system which permits capitalism to haggle about profits when the health of millions, both in war and in peace, is at stake, stands self-condemned. But so long as the tame Churchaniteers continue to swallow the narcotics of the ecclesiasts and the drugs of their medicine-men, just so long will the understanding of the lowly Nazarene's drugless system of healing be ignored. The seed of this healing gospel is yet alive in the world, though nineteen centuries have elapsed since it was first sown in Palestine. It were futile to deny the fertility of the seed on account of age. For just as the seeds of corn, preserved under the ruins of buried Pompeii for eighteen hundred years, germinated and grew to full stature when unearthed recently and sown; so also shall the seed of healing truth, buried in the pages of the New Testament for a like period, prove fruitful when sown in the seedfield of cultivated twentieth century thought, and thus

replenish the earth with the spiritual manna of Jesus's gospel.

To work, then, ye seekers after the realities: to work in ploughing the world-wide field of Churchanity, which has been lying fallow for seventeen hundred years. Tear up the weeds of superstition, trample upon the thistles of materialism, and crush down the clods of dogma and creed and ritual. Only then shall the soil be ready for man's glorious opportunity for sowing the seeds of reality, and ultimately reaping a spiritual crop that shall serve as the Balm of Gilead for the healing of the nations. . . .

When the awakened Churchaniteer has got well begun on his exodus from Churchanity by discarding the swaddling-clothes of the Old Testament, and arraying himself in the undivided garment of the New, his next mission will be to insist on the dissolution of the partnership now existing between Churchanity and the military. For Churchanity is the root and militarism the flower of the mighty Yggdrasil whose fruit is war. So long as the lamb of religion can be induced to lie down with the lion of war, just so long will Churchanity remain the stronghold of militarism—the wolf in sheep's clothing. When we are met with the spectacle of a "Christian" archbishop declaring that force is "the only resistance possible in the life of nations"; and when we find that such a policy has driven Churchaniteering civilisation to "borrow weapons from the armoury of hell"—to use the words of the "Christian" professor of divinity—in order to conduct Armageddon, it is high time the articles of partnership between the military and the clericals

were critically examined. Repudiation of its fellow-partner in spreading the doctrine of physical force will not serve the priestcraft any honest purpose ; for the meaning of the fighting-archbishop's words are obvious as the sun, and leave no loophole of literal escape. It is plain that " His Grace " places more reliance on the brute power to be found in the " armoury of hell " than he does on the spiritual power which radiates from the armoury of heaven. His words bear the true ring of the counterfeit coin of Churchanity : the sterling metal of the Christian gold being unknown to him.

In consequence of this evidence of " spiritual wickedness in high places," it is not surprising that the Churchaniteer still yammers about the New Testament in times of " peace " ; but, in war-time, crawls back to the Old, where he discovers more solid pudding with which to stimulate his flagging " faith." He feels more comfortable, handling a rifle, uniformed in the cast-off clothes of Jewry, than habited in the seamless garment of the Nazarene, with not even a Boy Scout's broom-stick to ward off the enemy. He finds the stagnant atmosphere of Houndsditch to be more congenial to his constitution than the bracing air that sweeps around the spiritual eminences of Galilee. He prefers to believe the pronouncements of the salaried Churchaniteering apostles of war rather than the inspired words of the unpaid Apostle of Peace Who surrendered His body, without resistance, on the slopes of Calvary.

Undoubtedly the economic factor has much to do with this heretical repudiation of Christianity by the

salariat of orthodoxy. Preferment is conditional either upon obedience to the dictates of the majority, or of a single patron. Hence, on business-as-usual "principles" the paid ecclesiastical agitators give the public what it wants—and the public in consequence gets what it deserves, viz., Armageddon. To continue plumping for Houndsditch instead of Galilee is simply "asking for it"—preparing for future trouble. To persist in defying even unconsciously the eternal Law of Life is none other than to invite its antithesis—the law of death. To deny the existence of the Principle on which the cosmos is conducted does not evade the consequences arising from actions accompanying that denial. Because a whole civilisation proceeds with salaried and liveried flunkies of religion to "believe" a lie, will never alter that lie into the truth on the strength of the majority believing it and voting for it. The Ptolemaic system of astronomy was accepted by the world for some fourteen hundred years, but Copernicus at last exposed the lie and established the belief in the truth of his own system. For the universe is sustained neither by majority government nor by a lie, but by a single inexorable Principle which is Truth itself; and all denial of this Principle must ever, as of old, end in human disaster.

Notwithstanding the universal acceptance of the archbishop's pronouncement as to the necessity of employing brute force to meet Churchanity's difficulties, I deny that his policy is in consonance with the Christian teaching. War itself is a relative reality only; and that whole nations of professed "Christians" should indulge in blood-spilling over an

unreality is emphatically not a Christian action. For Christianity deals solely with the realities: its fundamental ethic is the promotion of the brotherhood of man and the federation of the world by spiritual means alone, and not at all by physical violence. To believe that bloodshed is compatible with Christianity is to postulate that the Jews benefitted humanity by crucifying the First Christian. To maintain that "force is the only resistance possible," because other means are unknown or untried, is no conclusive proof that it must *always* be so. As well might a Red Indian declare that rubbing two sticks together is the only method possible of producing fire, because he is ignorant of the use of phosphorus matches. But when the conservators of militaristic Churchanity insist that war is entirely compatible with the Christian teaching, it is natural that the obedient rank and file should be ready to fly at each other's throats, when slipped from their theological leashes by the salaried keepers of the orthodox kennels.

The Great Illusion will not be dispelled by painting its horrors in literature; nor by portraying its hellishness in mock-heroic art. Neither will the stupidity of warfare be brought home to roost in the thought of the "patriotic" Churchaniteers of all nations by mere "pacifist" clatter; nor by clever exposition of the disastrous economic results that are alleged to be contingent upon it. All such negative arguments are great illusions in themselves; for they are merely different facets of the central truth of the problem. It is only by constant affirmation of the spiritual realities which sustain all creation that the

fallacy of war—the fallacy of Churchaniteering ethics—shall at last be laid bare. The great illusion of to-day is Churchanity's belief in the historical conception of "matter": dispel that fantasy by universal recognition of the difference between absolute reality and unreality.

When this important distinction is fully understood, civilisation may safely be trusted to be deceived no longer by the other Will-o'-the-Wisps which it has painfully followed for century after century. The mighty river of Christianity, which has its source in the green hill of Calvary, is still as pure as ever at the fountainhead, though it has been sullied by the tributary streams of Churchanity on its way round the world. Back to the real source, I say: purify the subsidiary streams, and the healing waters of the great river shall once more work spiritual and physical regeneration on the sons of men.

Intimately bound up with the origin of international warfare is the question of loyalty or patriotism. Loyalty is commonly assumed to mean unswerving obedience to a particular person, tradition or government; no matter how much at variance with the individual's principles of conduct the demands of any one of these may be. "My country, right or wrong," is the "patriotic" formula for expressing this "loyalty" to the "cause" of the moment. Now, it is this false interpretation of loyalty which is one of the subsidiary causes of all international difficulties. For instead of swearing allegiance to Principle, the patriotic impulse is to cling blindly to personality and sentimentality under the misapprehension that

good will be the outcome. Selfishness and prejudice are the result of this "policy" and fear is the motive power. It is compliance with "the law" that is the generally accepted meaning of loyalty: not obedience to Principle. Hence in a personal issue, wherein fear is dominant, it will always be the "patriotic" material sense that is followed, and never the real metaphysical definition of the term. For loyalty cannot be linked solely to personality, since it is a spiritual quality which is supremely impersonal and impartial.

If loyalty to tradition be essential to the good of mankind to-day, then it will be impossible for the Churchaniteer to remain loyal to Christianity, inasmuch as he adheres to the tradition of Churchanity in preference. Had the followers of Jesus remained loyal to the traditional Hebrew faith, there had been no New Testament. Had Luther continued loyal to the Romanist system of religion, there had been no Reformation. It follows, therefore, that the Churchaniteer cannot be loyal to the principle of non-resistance embodied in Christian discipline, if he choose to remain loyal to the doctrine of armed force practised by Churchanity. That both Britons and Germans are "loyal" to their own countries is quite in accordance with the maxims of "patriotic" Churchanity; but at the same time this "loyalty" furnishes unquestionable proof that neither one people nor the other is loyal to the Law of Life. This "loyalty" to the personality of one's country is manifestly disloyalty to Christianity; for the law of death which governs war is forever irreconcilable with the Law of Life that is the bed-rock truth of Christianity.

It is this limited personal sense of loyalty which causes all international misunderstanding. It tends to make mortals irresponsible and self-righteous. It even induces them to "sacrifice" their lives in mortal combat, under a mistaken sense of duty. It is often the means of physical violence being employed to decide a purely metaphysical issue. Only by looking beyond personality can true loyalty to Principle be achieved. To be loyal to ourselves it is as necessary to detect good in an enemy as in a friend: to be as quick to perceive error in a friend as in an enemy, as well as in ourselves. All the good is seldom on one side only: the error is likewise not invariably all on the other side. Nevertheless, adherence to the time-honoured system of bloodshed to "settle" disputes between the nations will doubtless always be the only form of "loyalty" demanded by Churchanity of its millions of followers. But the emancipated Church-aniteer, who is at last awakened to the futility of war to "settle" international differences, will insist that his religious representatives shall preach loyalty to the Christian teaching first, last and all the time: and not merely "loyalty" to church, party or government. He will remember that it was loyalty to the traditions of Hebrew Churchanity that induced the Jews to crucify the Master; but at the same time he must not forget that it was loyalty to Principle which enabled Jesus, after His crucifixion, to demonstrate on the third day the triumph of Spirit, the Law of Life, over so-called matter.

Many pious Church-aniteers affect to be horrified because of the infernal weapons that have been

employed by the combatants in Armageddon—particularly at the system of gas-poisoning. It must not be put down to the credit of the Churchaniteering Crusaders of the Middle Ages that they conducted warfare on more humane lines than the moderns. Perhaps the only reason why the Mediævalists did not employ poisonous-gas and high-explosives shells containing poisonous fumes, was because of their ignorance of these more up-to-date processes of human destruction. With the “amazing progress” of modern “scientific discovery,” much more subtle methods are now at the disposal of the militarists for accomplishing the “successful” annihilation of their enemy co-religionists. The chief difference between the mediæval and the modern Crusaders is that the former fought for the Cross of Jesus, while the latter seek to win the Iron Cross or the Victoria Cross—both objects being equally futile from a Christian aspect.

Given a few decades more for further “scientific” investigation, and I can quite imagine the Churchaniteering warriors of the future finding it necessary to discard the use of even poisonous-gas, bayonets and rifles. For the clever chemists, if financially encouraged by grandmotherly governments, will be sure to invent means whereby concentrated millions of microbes of the most loathsome and deadly diseases known to “science” may be pumped into the ranks of the enemy, and thus “victory” would be doubly assured. Thus Churchaniteering militarism, with its gospel of death, shall at last reach its utmost limit of “scientific progress.” Whole armies of glorious manhood would be wiped out of existence; and there

would be left alive only the physically unfit, the statesmen, the diplomats, the ecclesiasts, the newspaper-men, and the other old women and children. With such a sudden decrease in the population of the Churchaniteering world, there would necessarily be a corresponding slump in the old clothes trade in the region of Houndsditch. . . .

That Armageddon is the logical result of generations of Churchaniteering mammon-worship and denial of Christianity will perhaps be no longer disputed by the liberated individual. If a whole world agrees to believe the lie embodied in the individualist system of unrestricted competition under the "law" of supply and demand, it is but a question of time when an understanding of the inexorable Law of Life shall at last expose the fallacy of that belief. The upholders of the old monarchy of France thought fit to deny the responsibility for the economic pressure on the impoverished, toiling millions who, when they asked for bread, were given, not a stone, but the recommendation to eat grass. All the world knows the result of that aristocratic piece of advice; for the French Revolution undoubtedly had its origin in the false economic system which then prevailed. But, far from having learnt the lesson to be derived from that national struggle, the Churchaniteering nations are to-day engaged in an international carnage that is of Brobdignagian dimensions compared to the Lilliput of eighteenth century France; for the present struggle also has its roots deep down in the economic system that has prevailed since 1789.

It has always been a great source of joy to believers

in individualism to point with glee to the several unsuccessful attempts that have been made to establish the communistic principle in various parts of the globe—from the French Revolution to Ruskin's more pacific efforts. But that the *individualistic* theory of capitalism should fail during Armageddon in the midst of an *individualistic* world of capitalists, is a more momentous failure than the ineffectual endeavours to achieve the permanent establishment of the *communistic* principle in a world given over entirely to *individualism*.

That the most "pacifist" Cabinet which ever controlled the affairs of our nation found itself saddled with the immediate responsibility for the conduct of the great war is a fact to be remembered. The paradoxical situation is only heightened when it is recalled that this Cabinet of individualists, who denied the feasibility of nationalising the railways in time of peace, discovered its first business to be the taking of the initial step toward nationalisation—Government control during the period of the war. The sugar industry was also taken over by the Government; and the individualistic theory also fizzled out in regard to international finance, with the result that again the communistic principle had to be embraced to "save the credit" of the nation, meaning the financiers. But the greatest failure of all was the collapse of the "law" of supply and demand to furnish the necessary munitions for carrying on the war; and once more the State had to step in to institute the Ministry of Munitions in order to co-ordinate the efforts of the competing capitalists; and thus to apply the

communistic idea to the furtherance of our cause. These important tendencies are a striking fulfilment of the prediction of Bebel, who said that a great European war would further the communistic cause more than ten years of agitation.

Though the fate of our empire is said to be involved in the issue of Armageddon, yet no attempt was made voluntarily by the Government to restrict the super-profits accruing automatically to the munition-manufacturers as a result of the unprecedented demand for their engines of destruction. It was only when individual enterprise had failed miserably to meet the demand, and the workers in certain important industries, necessary to the successful prosecution of the war, had gone on strike as a protest against super-profit-looting, that the Government was constrained to impose any restricted measures on "excess" profits. Now a theory that is found morally necessary in time of an empire's crisis cannot be immoral in the days of the peace to come. Thanks, therefore, to the proletariat for remaining loyal to the principle of justice in thus establishing the communistic theory of restriction of profits, even in the midst of Armageddon. Waterloo was said to have been won on the play-field at Eton; Armageddon is apparently to be won in the munition shops, the ship-yards and the arsenals of the whole [country by the men who are fighting unrestricted capitalism as well as the Kaiser.

When a community or a people recognises the cash-nexus as being the sole bond between man and man, it is a frank avowal of the creed of Cain—"Am I my

brother's keeper?" That a civilisation which bases its religion on the teaching of Jesus should still adhere to the present system of wavery is worthy of a Churchaniteer but not of a Christian. But so long as the ecclesiasts and the other individualists rest their foundations of belief on the wage-system, and continue to back up that system with militarism, just so long will it be impossible for Churchanity to migrate from Houndsditch. So long as it is considered "moral" that the labour of men shall be exploited solely for private profit and not for public gain, just so long must the communistic principle that underlies the Christian economic system be denied. For there is no limitation to the application of the teaching of Jesus: it is the most completely practical philosophy that has so far come within the understanding of men. That it has long been misapplied, or misunderstood altogether, is good reason why the Churchaniteering world should now try Christianity, inasmuch as Churchanity's efforts to spread universal brotherhood have so far been productive mainly of class-hatred and industrial strikes and lock-outs. For Christianity is a life to be lived: not merely a sleeping-draught to be kept on tap in the pulpits for public consumption on Sundays.

To become indignant at the numerous strikes that have taken place of recent years will not help the rich and leisured Churchaniteers in the slightest to understand the trend of modern industrialism. Like Rip van Winkle, the worker has been asleep for generations under the influence of the narcotic of Churchanity; but there are signs of his awakening at last from his

lethargy to claim recognition and responsibility. Education has taught him to demand a further rise in his standard of life, and aroused his consciousness to higher cravings than a wage regulated by the so-called law of supply and demand can afford him. He has not yet fathomed the meaning of so much poverty and squalor and misery on the one hand, and so much luxury and extravagance and selfishness on the other. He is beginning to question the morality of the economic system which keeps him toiling for a whole life-time to support a parasitic class that lives in idleness upon the rent, interest and profit accruing from the sweat of his brow.

Because the parson himself is a parasite of capitalism, and can give him no feasible explanation of these obvious anomalies, the worker is leaving the fold of Churchanity in thousands. He is becoming sufficiently wise to assert that what was good enough for his father is not good enough for himself. He refuses any longer to acknowledge the justice of the unwritten "law" of unrestricted competition that the making of profits is to take precedence over the making of healthy citizens. In short, he is growing contemptuous of the ruthless arrogance of capitalism and its active partner, militaristic Churchanity. In his present undeveloped stage of social evolution the worker is often wrong in his conclusions; for he believes still in the necessity of using physical force—the trusty weapon of his master, Churchaniteering capitalism—but with good reason, it may be admitted. But if he would seek to establish on firm foundations the ideal State of his economic dreams, he must not put his trust in the

physical power used by the industrial princes, but in the spiritual power of eternal Principle.

That capitalism is doomed is a foregone conclusion, for it cannot forever stand up against the Principle underlying the teaching of Christianity. Since unrestricted competition amongst the nations has helped to produce Armageddon, it is evident that the system of wavery must be abandoned. To continue after the war to bolster-up and to patch the existing industrial system will simply be to prepare for future trouble even on a more gigantic scale. For the very existence of the British Empire will be dependent upon the nation's adopting the communistic principle of the Christian teaching. Individualism is on its last legs ; deny it who may. The "successful" nation of the future will be that which seeks first to establish the communistic idea in its industrial system. No longer will it be politic to allow private profiteering to proceed unchecked ; for an industrial "law" which allows profit to be made out of the necessities either of life or death, industry or war, is utterly at variance with the Law of Life. The communistic idea must, therefore, be advanced in the future, if the lesson of Armageddon is to be effective ; but such a state of social economy is not to be attained through mere wage-strikes and lock-outs. The workers must cease to strike for shekels only, but to strike for Principle. They must strive for responsibility—the responsibility of sharing alike the "burden" which capitalism now monopolises. The employers must meet this demand half-way, if they wish to stave off the industrial revolution that will otherwise be the certain outcome.

For industrial peace will not be established by "successful" strikes for higher wages and reduction of working hours; nor by lock-outs having their origin in selfish indignation at the "interference" of Labour with Capital; but only by total abolition of the whole wage-system. On believers in co-operation, either producers or consumers, I would urge that the world is not to be saved from individualistic capitalism by the selling of groceries, nor by ladling out dividends; for the system of dividend-production may be good business-as-usual, but it is in addition the open acknowledgment of the morality of the capitalistic idea of profiteering. Nor yet by spurious extensions of "freedom" by broadening the basis of the franchise is the world to be set free; for, like the rod of Aaron, political action has swallowed up the attention and the surplus energy of all the enfranchised these past fifty years; yet Armageddon arrived in spite of the ballot-box. Allegiance to Principle is a surer road to freedom than loyalty to furtive political action by place-hunting parliamentarians. The foundations of reform must be laid in individual acknowledgment of the fact that political "freedom" is as naught compared to the deeper understanding of the living spiritual freedom to be attained only by firm loyalty to the Principle that underlies all life.

Let the leaders of the multitude cease their place-hunting at Westminster, that they may have leisure to commence their search for Principle. Let them fearlessly seek to understand the spiritual power that results from adherence to Principle, and they will eventually overcome the economic power that must

The cult of Churchanity, which has spread like a blight over civilisation, must first be abandoned peremptorily and for ever, if the world is again to understand the truth about demonstrable Christianity. Up, therefore, and at it! There is work to be done in slinging the polished pebbles of Principle, like David of old, against the Goliaths of cant religious, cant political, cant moral, cant artistic, cant everywhere and everywhen. Only thus may the restoration of the Apostolic days become an accomplished fact, when it shall again be true that: "The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good tidings preached to them."

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